

Digitized by the Internet Archive
in 2019 with funding from
UCL Library Special Collections

<https://archive.org/details/IOETNE056>

INDEX TO VOLUME 58

January to December 1977

ARTICLES

Alternative bookshops: A. McNiff	5/109
Approaches to the management of conflict: F. Trusty	4/92
Awareness, Understanding and Action: D. Shiman and D. Conrad	6/163
Books on assessment: J. Breese	2/48
Can schools incorporate meaning? M. Kelly	5/139
Coming Together: R. Riger & R. Wassermann	6/168
Communication and Education: C. Jeffrey	1/15
Cyril Burt and intelligence: R. King and others	1/22
Educating Good Europeans: G. Steiner	6/157
Education for International Understanding: S. Williams	6/142
Education for Involvement: J. Becker and L. Anderson	2/40
Education for Life: T. Huddleston	6/150
Hard times again: D. Holbrook	5/106
Horrors of a probationary year: M. Woonton	5/110
Lessons of the Gram Bal Shicksha Kendra: N. N. Shukla, C. G. D'Lima, S. N. Gaitonde	2/44
London Peace Chair Project: R. Andrews	6/158
Moving towards the World: S. Lindholm	2/35
On teaching human rights: J. Z. Lippmann	5/143
Organisation of treatment in a therapeutic school: A. Powell	3/54
People's Republic of China, The: M. Edman	1/8
Prophetess of liberal education, A: C. C. Aronsfield	3/49
Roots and Change in Children's Literature: M. Worrall	2/30
School as a Christian Community, The: J. Rae	4/86
Search for meaning: C. Fletcher	3/59
Sortie d'école, La: B. Prieur	1/11
Stuart's first year: I. Goodson	4/99
Studying World Society: R. Richardson	6/175
Teacher at Yasnaya Polyana, The: J. Collinge	1/4
Tolstoy, Lenin and Gandhi: A. Weaver	1/24
Tolstoy's views of education: S. Bunnell	3/57
Trials of the young teacher: M. Flood	4/101
Writing — a skill or an art?: J. Breese	1/19

AUTHORS

Andrews, R.: London Peace Chair Project	6/158
Aronsfield, C. C.: A prophetess of liberal education	3/49
Collinge, J.: The Teacher at Yasnaya Polyana	1/4

Becker, J, Anderson L.: Education for Involvement	2/40
Breese, J.: Books on assessment	2/48
Breese, J.: Writing — a skill or an art?	1/19
Bunnell, S.: Tolstoy's views of education	3/57
Edman, M.: The People's Republic of China	1/8
Fletcher, C.: Search for meaning	3/59
Flood, M.: Trials of the young teacher	4/101
Goodson, I.: Stuart's first year	4/99
Holbrook, D.: Hard times again	5/106
Huddleston, T.: Education for Life	6/150
Jeffrey, C.: Communication and Education	1/15
Kelly, M.: Can schools incorporate meaning?	5/139
King, R. and others: Cyril Burt and intelligence	1/22
Lindholm, S.: Moving towards the World	2/35
Lippmann, J. Z.: On teaching human rights	5/143
McNiff, A.: Alternative bookshops	5/109
Powell, A.: The organisation of treatment in a therapeutic school	3/54
Prieur, B.: La sortie d'école	1/11
Rae, J.: The School as a Christian Community	4/86
Riger, R., Wassermann, R.: Coming Together	6/168
Richardson, R.: Studying World Society	6/175
Shiman, D., Conrad, D.: Awareness, Understanding and Action	6/163
Shukla, N. N., D'Lima, C. G., Gaitonde, S. N.: Lessons of the Gram Bal Shicksha Kendra	2/44
Steiner, G.: Educating Good Europeans	6/157
Trusty, F.: Approaches to the management of conflict	4/92
Weaver, A.: Tolstoy, Lenin and Gandhi	1/24
Williams, S.: Education for International Understanding	6/142
Woonton, M.: Horrors of a probationary year	5/110
Worrall, M.: Roots and Change in Children's Literature	2/30

BOOKS REVIEWED

All about dogs: G. Skaar	3/80
Assessment and testing in the secondary school; Schools Council Examination Bulletin 31	2/48
Assessment in Education: D. G. Lewis	2/48
Assessment Techniques: B. Hudson (ed)	2/48
Bear Party: W. Pene du Bois	3/80
Continuous Assessment in CSE: Schools Council Examination Bulletin 32	2/48
Crocodile's Toothbrush, The: B. Zakhoder	3/80

Dozen dinosaurs, A: R. Armour	3/80
Europe 1945-1970: C. Waterlow and A. Evans	3/81
Georgie Goes West: R. Bright	3/80
Guard House, The: D. Freeman	3/80
Just like a girl: P. Coombs	3/80
Lisa and the Grompet: P. Coombs	3/80
Little Shunting Engine: I. S. Olsen	3/80
Lobo and Brewster: G. Y. Cretan	3/80
Man who took the indoors out, The: A. Lobel	3/80
My Grandson Lew: C. Zoltov	3/80
Nothing but Cars: G. Skaar	3/80
Progressive Retreat: M. Punch	5/138
Reliability of Examinations at 16+: A. S. Willmott, D. L. Nuttall	2/48
Two Research Studies, Schools Council Examinations Bulletin 28: D. E. Fowles	2/48

REVIEWERS

Breese, J.	2/48
Chadwick, V.	3/80
Henderson, J. C.	5/138
Holland, P.	3/81
Lawrence, A.	3/81

REPORTS

New Era Report for 1976	1/26
Annual General Meeting of the WEF	1/27
News from WEF Sections	3/82
Projects and publications	6/149, 6/156, 6/162
World Education Fellowship: notes and news	
Honour for Dr Madhuri Shah	4/91
J. R. Bellerby — benefactor of the Fellowship	4/104
Contribution to the Great Debate	4/104

LETTERS

Sandgren, B:	3/81
--------------------	------

NOTES ON CONTRIBUTORS

1/7, 1/18, 1/21
2/34, 2/39, 2/43, 2/47
3/57, 3/58, 3/60
4/91, 4/98, 4/100, 4/101
5/108, 5/110, 5/138, 5/142, 5/144
6/149, 6/156, 6/162, 6/174, 6/back page

EDITORIAL

Editor's letter: A. Weaver	1/2
WEF Book Scheme	1/18
WEF Book Awards Scheme — 1976	1/28
Editorial: R. Richardson	2/29
Editorial: R. Richardson	4/85
Editorial: N. Peacey	5/105
Editorial: R. Richardson	6/141

OBITUARY

E. W. Golding	5/108
---------------------	-------

PROFILE

Karl Wilker	1/25
-------------------	------

TRIBUTE

C. C. Kragh-Muller: M. L. Pederson	1/28
--	------

IDEAS

ARTICLES

Applications and Distortions in relating Piaget to maths teaching: M. Sime	5/125
Education and astronomy in Britain: Dr J. Hilton	3/61
Had we but World enough, and Time: European and Domestic: B. Davies	3/73
Mathematical Concepts and Language 1937-1977: D. Wheatley	5/134
Mathematics Teaching and Mathematics Teachers: H. Shuard	5/119
Modern mathematics education in process of development: E. M. Williams	5/113
New era in curriculum development and evaluation, A: A. J. Whitehead	3/78
Primary Mathematics: the challenge ahead: E. Choat	5/130
Recent trends in chemistry teaching	
Part 1: A critical review of Curriculum Development: A. M. Stumbles	3/63
Part 2: Changing aspects of practical work at secondary level: R. Parry-Jones	3/69
Teaching of biology: Young children and a piece of Swedish education history: E. Hermansson	3/76

AUTHORS

Choat, E.: Primary Mathematics: the challenge ahead	5/130
--	-------

Davies, B.: Had we but World enough, and Time: European and Domestic	3/73
Hermansson, E.: Teaching of biology: Young children and a piece of Swedish education history	3/76
Hilton, Dr J.: Education and astronomy in Britain	3/61
Parry-Jones, R.: Changing aspects of practical work at secondary level	3/69
Shuard, H.: Mathematics Teaching and Mathematics Teachers	5/119
Sime, M.: Applications and Distortions in relating Piaget to maths teaching	5/125
Stumbles, A. N.: A critical review of Curriculum Development	3/63
Wheatley, D.: Mathematical Concepts and Language 1937-1977	5/134
Whitehead, A. J.: A New era in curriculum development and evaluation	3/78
Williams, E. M.: Modern mathematics education in process of development	5/113

NOTES ON CONTRIBUTORS

3/62, 3/68, 3/72, 3/75, 3/77
5/113, 5/119, 5/125, 5/130, 5/134

EDITORIAL

Introduction: L. A. Smith	3/61
Editorial: L. A. Smith	5/111

WORLD STUDIES BULLETIN INDEX 1977

NOTE: The figure in brackets refers to the number of the Bulletin in which the article appeared. Number 43 of the Bulletin was a joint issue with Volume 58 number 6 of **The New Era**.

MAIN ARTICLES

Aims and concerns of world studies — as seen in international reports	(41)2
Checklist for world studies: J. Becker	(41)6
Community and Conflict: Organisations, resources, projects	(42)7,10,14,15
Debates in world society: The American Peace Ballot	(41)11
Development Education and World Studies: M. P. Rendall	(41)14

Education and the Survival of Mankind: H. T. D. Rost	(42)8
Experimental Humanities Course, An: J. Bell	(42)13
Resources for World Studies — some recent publications	(41)16
Teaching and Learning about Africa: C. Freeman	(42)11
Two poems: P. George	(41)13
What is Contemporary History: D. Heater	(42)2
World studies: a personal experience: C. Freeman	(41)9

NOTES ON CONTRIBUTORS

(41)8, 10, 15
(42)7, 10, 12, 14

LIBRARY OF THE
29 MAR 1978
NOT TO BE REPRODUCED
FROM THE LIBRARY

THE NEW ERA

incorporating World Studies Bulletin and Ideas

Vol.58 No.1 January/February 1977

Editors in UK:

Colin Harris (Reviews)
Contemporary Studies Dept.
Balls Park College
Hertford, SG13 8QF

Robin Richardson
(World Studies Bulletin)
Director, World Studies Project
6 Meadow Walk, Woodstock
Oxford, OX7 1NR

Leslie A. Smith (Editor, Ideas)
School of Education
Goldsmiths' College
London, SE14 6NW

Dr Antony Weaver
(Co-ordinating editor)
School of Art
Goldsmiths' College
London, SE14 6NW

Associate Editors:

Australia Ken Watson
Dept. of Education
University of Sydney
New South Wales

Canada Dr Lionel Desjarlais
Dean, Faculty of Education
The University, Ottawa 2

French speaking

Mme. Francine Dubreucq
Directrice, Ecole Decroly
Drève des Gendarmes 45
B — 1180, Bruxelles, Belgique

German Speaking

Prof. Dr Hermann Rohrs
Erziehungswissenschaftliches
Seminar
Universität, 69 Heidelberg 1
Hauptstrasse 235, DBR

India Mrs Kallolini P. Hazarat
22 Carmichael Road, Bombay 26

Japan Prof. Tomoichi Iwata
Kyoritsu Women's University
1-chome Hitotsubashi
Chiyoda-ku Tokyo-101

New Zealand Mrs Hine Potaka
R.D.9., Te Puke,
Bay of Plenty

Sri Lanka

Prof. Dr Swarna Jayaweera
Faculty of Education
The University, Colombo 3

Sweden Miss Ester Hermansson
Guldringen 36 11
42152 Vastra Frölunda

USA Dr Helen Lahey
School of Education
City University of New York
New York, NY. 10031

CONTENTS

Editor's Letter Antony Weaver	2
The teacher at Yasnaya Polyana James Collinge	4
The People's Republic of China Marion Edman	8
La sortie d'école Bernard Prleur	11
Communication and Education Carol Jeffrey	15
WEF Book Scheme	18
Writing — a skill or an art? James Breese	19
Cyril Burt and intelligence Raymond King and others	22
Tolstoy, Lenin and Gandhi Antony Weaver	24
Karl Wilker	25
New Era Report for 1976 and	26
Annual General Meeting of the WEF	27
Book Awards Scheme	28
Tribute to C. C. Kragh-Muller Mary Lykke Pedersen	28

Subscriptions for one year (six issues) £3

Single copies 50p

Cheques should be made out to 'The New Era'
and sent to the Hon. Treasurer, William Johnson,
53 Grayshott Road, London, SW11 5TS. UK.

Next issues: March/April, **World Studies Bulletin**
May/June, **Ideas**, on Science Education

Cover: Paul May

Editor's Letter—the New Era and the WEF

Our new dress reveals us to advantage whilst giving away something of our character. More workmanlike than hitherto, the appearance, we hope, is appropriately simple and in tune with readers of all ages.

What is the character? As the organ of the Fellowship we attempt to bind members together through clarifying and strengthening a great purpose. In so doing we have the resilience and the distinction to act as host to those contemporaries that have been incorporated, namely the World Studies Bulletin and Ideas, and maybe to more to come.

It is possible to send personal greetings from the editorial chair to a great many readers. A larger number remains anonymous in a personal sense, and yet there are only differences of emphasis in the message to each.

It was at the Roehampton conference, in England in 1970, that Professor Sam Everett of New York urged that vigorous efforts should be made to cultivate contributions from the Sections. This has been implemented in several ways — chiefly by special issues, or part issues, for which responsibility has been delegated: the most noteworthy written, designed and printed in India in 1974; and others have come from Australia, Denmark, England, Japan, New Zealand, Scandinavia, Sri Lanka and the United States.

It is no accident that at the back of each of these productions there have stood associate editors. Several of them, on their various travels, have come to know each other; all, the co-ordinating editor. We testify to the pleasure in such associations. Whatever hitches or demands have arisen, the consequences have been to turn acquaintanceships into friendships and to exemplify the cliché that work and deeper relationships are fully compatible. Looking back onto these places, and to Canada, Fiji and the Soviet Union, which have also been visited, one sees the friends to whom this Letter is written. There they are, silent at present, through lack of time and to varying extents pre-occupied by cares and ambitions for their families, and by the burdens of their jobs. We strive to make

the Fellowship of a kind that really does demonstrate a personal trust and respect, on which we do not merely write articles, but in which it is safe to be mutually vulnerable, and possible to find respite within the profession. We are grateful to Madhuri Shah, James Henderson, Rosemary Crommelin and the Section officers for expanding the Fellowship and holding it together.

What of the tasks? The last two issues of 1976 illustrated a consensus of world-minded assumptions that have been laboriously formulated and built up over half a century. They would seem to have been epitomised by Brian Wren on 'dialogical teaching' and by Betty Reardon in 'Peace is the Way'. One task will surely be to propagate and implement their concerns. Another is continually to attempt further steps in clarification, and to this end two hypotheses are offered for much closer examination and experiment than the WEF seems to have given lately.

1. There is little evidence to show that the enabling questions of dialogue education (Wren, vol. 57 p.163) **in themselves** lead to more effective learning and retention, nor that the side effects include more co-operative attitudes (Joan Dean, p.158). The all important elements lie in the structure of the questioning, whether carried out formally or informally, or in the planning of the programme, which in turn is grounded in the value system of the teacher or institution. This poses a controversy over the nature and justification of authority. It is our contention that a teacher shirks his or her function, and indeed erodes her integrity, if she does not aspire to become an authority, albeit benign, in the sense of an author, by virtue of her skills and knowledge (distinct from in authority by virtue of office or appointment). This remains so however much the learning is shared with the pupils, or roles exchanged between peers; and it is obvious in the case of a loving mother, or father, and their baby. In the latter case a good father will do what is right, or right enough, for the child: only the question of his definition is begged — and intuitively answered. Since it is impossible to discover every-

THE NEW ERA

Incorporating World Studies Bulletin and Ideas

Vol.58 No.2 March/April 1977

ISSN 0028 5048

Editors in UK:

Colin Harris (Reviews)
Contemporary Studies Dept.
Balls Park College
Hertford, SG13 8QF

Robin Richardson
(World Studies Bulletin)
Director, World Studies Project
6 Meadow Walk, Woodstock
Oxford, OX7 1NR

Leslie A. Smith (Editor, Ideas)
School of Education
Goldsmiths' College
London, SE14 6NW

Dr Antony Weaver
(Co-ordinating editor)
School of Art
Goldsmiths' College
London, SE14 6NW

Associate Editors:

Australia Ken Watson
Dept. of Education
University of Sydney
New South Wales

Canada Dr Lionel Desjarlais
Dean, Faculty of Education
The University, Ottawa 2

French speaking

Mme. Francine Dubreucq
Directrice, Ecole Decroly
Drève des Gendarmes 45
B — 1180, Bruxelles, Belgique

German Speaking

Prof. Dr Hermann Rohrs
Erziehungswissenschaftliches
Seminar
Universität, 69 Heidelberg 1
Hauptstrasse 235, DBR

India Mrs Kallolini P. Hazarat
22 Carmichael Road, Bombay 26

Japan Prof. Tomoichi Iwata
Kyoritsu Women's University
1-chome Hitotsubashi
Chiyoda-ku Tokyo-101

New Zealand Mrs Hine Potaka
R.D.9., Te Puke,
Bay of Plenty

Sri Lanka

Prof. Dr Swarna Jayaweera
Faculty of Education
The University, Colombo 3

Sweden Miss Ester Hermansson
Guldringen 36 11
42152 Vastra Frölunda

USA Dr Helen Lahey
School of Education
City University of New York
New York, NY. 10031

CONTENTS

Editorial

Robin Richardson 29

Roots and change in children's literature

Mary Worrall 30

Moving towards the world

Stig Lindholm 35 ✓

Education for involvement

James Becker and Lee Anderson 40 ✓

Lessons of the Gram Bal Shiksha Kendra

N. N. Shukla, C. G. D'Lima, S. N. Gaitonde 44

Books on assessment

James Breese 48

World Studies Bulletin

Aims and concerns of world studies

— As seen in international reports 2

Checklist for world studies

James Becker ✓ 6

World studies: a personal experience

Charles Freeman 9

Debates in world society

The American Peace Ballot 11

Two poems

Paul George 13

Development education and world studies

Mary Philip Rendall 14

Resources for world studies

some recent publications 16

Subscriptions for one year (six issues) £3

Single copies 50p

**Cheques should be made out to 'The New Era'
and sent to the Hon. Treasurer, William Johnson,
53 Grayshott Road, London, SW11 5TS. UK.**

Next issue: May/June, Ideas on Science Education.

**This issue has been edited by Robin Richardson. The
cover design is by Paul May.**

Inc.

Editors in U

Colin Harte
Contemporary
Ball's Park
Hertford

Robin R
(World
Director
6 Meadow
Oxford, O

Leslie A
School
Goldens
London

CONT

New

A. pro
C. C.
The
Alan
Tol
Stan
Se
S

ideas

Introduc

Leslie A

Educ

Dr. J. H

Recent

Part I

Angels

Recent

Recent

Recent

Recent

Recent

Recent

Recent

Recent

Recent

THE NEW ERA

Incorporating World Studies Bulletin and Ideas

Vol.58 No.3 May/June 1977

ISSN 0028 5048

Editors in UK:

Colin Harris (Reviews)
Contemporary Studies Dept.
Balls Park College
Hertford, SG13 8QF

Robin Richardson
(World Studies Bulletin)
Director, World Studies Project
6 Meadow Walk, Woodstock
Oxford, OX7 1NR

Leslie A. Smith (Editor, Ideas)
School of Education
Goldsmiths' College
London, SE14 6NW

Dr Antony Weaver
(Co-ordinating editor)
School of Art
Goldsmiths' College
London, SE14 6NW

Associate Editors:

Australia Ken Watson
Dept. of Education
University of Sydney
New South Wales

Canada Dr Lionel Desjarlais
Dean, Faculty of Education
The University, Ottawa 2

French speaking

Mme. Francine Dubreucq
Directrice, Ecole Decroly
Drève des Gendarmes 45
B — 1180, Bruxelles, Belgique

German Speaking

Prof. Dr Hermann Rohrs
Erziehungswissenschaftliches
Seminar
Universität, 69 Heidelberg 1
Hauptstrasse 235, DBR

India Mrs Kallolani P. Hazarat
22 Carmichael Road, Bombay 26

Japan Prof. Tomolchi Iwata
Kyoritsu Women's University
1-chome Hitotsubashi
Chiyoda-ku Tokyo-101

New Zealand Mrs Hine Potaka
R.D.9., Te Puke,
Bay of Plenty

Sri Lanka

Prof. Dr Swarna Jayaweera
Faculty of Education
The University, Colombo 3

Sweden Miss Ester Hermansson
Guldringen 36 11
42152 Vastra Frölunda

USA Dr Helen Lahey
School of Education
City University of New York
New York, NY. 10031

CONTENTS

New Era

- A prophetess of liberal education
C. C. Aronsfeld 49
The organisation of treatment in a therapeutic school
Allan Powell 54
Tolstoy's views of education
Stanley Bunnell 57
Search for meaning
Catherine Fletcher 59

Ideas

- Introduction
Leslie A. Smith 61
Education and astronomy in Britain
Dr J. Hilton 61
Recent trends in chemistry teaching
Part I: A Critical Review of Curriculum Developments
Angela M. Stumbles 63
Recent trends in chemistry teaching
Part II: Changing aspects of practical work at
secondary level
Robert Parry-Jones 69
Had we but World enough, and Time:
European and Domestic
Brian Davies 73
The teaching of biology: Young children and a
piece of Swedish education history
Ester Hermansson 76
A new era in curriculum development and
evaluation
A. J. Whitehead 78

New Era — Books

- Vivienne Chadwick** 80
Alan Lawrence 81
Patricia Holland 81
Letter
Bjourn Sandgren 81
News from WEF section
Japan, Italy, Chile, Belgium, England, Australia 83

Subscriptions for one year (six issues) £3

Single copies 50p

Cheques should be made out to 'The New Era'
and sent to the Hon. Treasurer, William Johnson,
53 Grayshott Road, London, SW11 5TS. UK.

Next issues:

July/August — World Studies Bulletin

September/October — Ideas on Mathematics
teaching



Copyright

Editorial

Colin H. ...
Continental ...
Balls ...
Hertford

Robin ...
(World ...
Director ...
6 ...
Oxford

Leslie ...
School ...
Golden ...
London

TH
CO

CO

CO

CO

CO

CO

CO

CO

CO

CO

CO

CO

CO

CO

CO

CO

CO

CO

CO

CO

CO

CO

CO

CO

THE NEW ERA

incorporating World Studies Bulletin and Ideas

Vol.58 No.4 July/August 1977

ISSN 0028 5048

Editors in UK:

Colin Harris (Reviews)
Contemporary Studies Dept.
Balls Park College
Hertford, SG13 8QF

Robin Richardson
(World Studies Bulletin)
Director, World Studies Project
6 Meadow Walk, Woodstock
Oxford, OX7 1NR

Leslie A. Smith (Editor, Ideas)
School of Education
Goldsmiths' College
London, SE14 6NW

Dr Antony Weaver
(Co-ordinating editor)
School of Art
Goldsmiths' College
London, SE14 6NW

Associate Editors:

Australia Ken Watson
Dept. of Education
University of Sydney
New South Wales

Canada Dr Lionel Desjarlais
Dean, Faculty of Education
The University, Ottawa 2

French speaking

Mme. Francine Dubreucq
Directrice, Ecole Decroly
Drève des Gendarmes 45
B — 1180, Bruxelles, Belgique

German Speaking

Prof. Dr Hermann Rohrs
Erziehungswissenschaftliches
Seminar
Universität, 69 Heidelberg 1
Hauptstrasse 235, DBR

India Mrs Kallolani P. Hazarat
22 Carmichael Road, Bombay 26

Japan Prof. Tomochi Iwata
Kyoritsu Women's University
1-chome Hitotsubashi
Chiyoda-ku Tokyo-101

New Zealand Mrs Hine Potaka
R.D.9., Te Puke,
Bay of Plenty

Sri Lanka

Prof. Dr Swarna Jayaweera
Faculty of Education
The University, Colombo 3

Sweden Miss Ester Hermansson
Guldringen 36 11
42152 Vastra Frölunda

USA Dr Helen Lahey
School of Education
City University of New York
New York, NY. 10031

The World of the School: Community and Conflict

CONTENTS

Editorial

Robin Richardson 85

The School as a Christian Community
John Rae 86

Approaches to the Management of Conflict
Francis Trusty 92

Stuart's First Year
Ivor Goodson 99

Trials of the Young Teacher
Marion Flood 101

World Education Fellowship: notes and news
Honour for Dr Madhuri Shah 91

J. R. Bellerby, Benefactor of the Fellowship 104
Contribution to The Great Debate 104

World Studies Bulletin

What is Contemporary History?
Derek Heater 2

Education and the Survival of Mankind
H. T. D. Rost 8

Teaching and Learning about Africa
Charles Freeman 11

An Experimental Humanities Course
Julian Bell 13

Organisations, resources, projects 15

Subscriptions for one year (six issues) £3

Single copies 50p

Cheques should be made out to 'The New Era'
and sent to the Hon. Treasurer, William Johnson,
53 Grayshott Road, London, SW11 5TS. UK.

Next issue: September/October will include Ideas.

This issue has been edited by Robin Richardson.

THE NEW ERA

Incorporating World Studies Bulletin and Ideas

Vol.58 No. 5 Sept./October 1977

ISSN 0028 5048

Editors in UK:

Colin Harris (Reviews)
Contemporary Studies Dept.
Balls Park College
Hertford, SG13 8QF

Robin Richardson
(World Studies Bulletin)
Director, World Studies Project
6 Meadow Walk, Woodstock
Oxford, OX7 1NR

Leslie A. Smith (Editor, Ideas)
School of Education
Goldsmiths' College
London, SE14 6NW

Dr Antony Weaver
(Co-ordinating editor)
School of Art
Goldsmiths' College
London, SE14 6NW

Associate Editors:

Australia Ken Watson
Dept. of Education
University of Sydney
New South Wales

Canada Dr Lionel Desjarlais
Dean, Faculty of Education
The University, Ottawa 2

French speaking

Mme. Francine Dubreucq
Directrice, Ecole Decroly
Drève des Gendarmes 45
B — 1180, Bruxelles, Belgique

German Speaking

Prof. Dr Hermann Rohrs
Erziehungswissenschaftliches
Seminar
Universität, 69 Heidelberg 1
Hauptstrasse 235, DBR

India Mrs Kallolini P. Hazarat
22 Carmichael Road, Bombay 26

Japan Prof. Tomoichi Iwata
Kyoritsu Women's University
1-chome Hitotsubashi
Chiyoda-ku Tokyo-101

New Zealand Mrs Hine Potaka
R.D.9., Te Puke,
Bay of Plenty

Sri Lanka

Prof. Dr Swarna Jayaweera
Faculty of Education
The University, Colombo 3

Sweden Miss Ester Hermansson
Guldringen 36 11
42152 Vastra Frölunda

USA Dr Helen Lahey
School of Education
City University of New York
New York, NY. 10031

CONTENTS

New Era

Editorial

Nick Peacey 105

Hard Times Again

David Holbrook 106

Obituary: E. W. Golding 108

Alternative Bookshops

Ann McNiff 109

Horrors of a Probationary Year

Maggie Woonton 110

Ideas

Editorial

Leslie A. Smith 111

Modern Mathematics Education
in process of development

Elizabeth M. Williams 113

Mathematics Teaching and
Mathematics Teachers

Hilary Shuard 119

Applications and Distortions in relating

Piaget to maths teaching

Mary Sime 125

Primary Mathematics: the challenge ahead

Ernest Choat 130

Mathematical Concepts and Language 1937-1977

Derek Wheatley 134

New Era

Book Review 138

Can schools incorporate meaning?

Michael Kelly 139

On teaching Human Rights

Judith Zinsser Lippmann 143

Subscriptions for one year (six issues) £3

Single copies 50p

Cheques should be made out to 'The New Era'
and sent to the Hon. Treasurer, William Johnson,
53 Grayshott Road, London, SW11 5TS. UK.

Next issues

Nov./December: World Studies Bulletin

Jan. February: New Era

THE NEW ERA

incorporating World Studies Bulletin and Ideas

Vol.58 No. 6 November/December 1977

ISSN 0028 5048

Editors in UK:

Colin Harris (Reviews)
Contemporary Studies Dept.
Balls Park College
Hertford, SG13 8QF

Robin Richardson
(World Studies Bulletin)
Director, World Studies Project
6 Meadow Walk, Woodstock
Oxford, OX7 1NR

Leslie A. Smith (Editor, Ideas)
School of Education
Goldsmiths' College
London, SE14 6NW

Dr Antony Weaver
(Co-ordinating editor)
School of Art
Goldsmiths' College
London, SE14 6NW

Associate Editors:

Australia Ken Watson
Dept. of Education
University of Sydney
New South Wales

Canada Dr Lionel Desjarlais
Dean, Faculty of Education
The University, Ottawa 2

French speaking

Mme. Francine Dubreucq
Directrice, Ecole Decroly
Drève des Gendarmes 45
B — 1180, Bruxelles, Belgique

German Speaking

Prof. Dr Hermann Rohrs
Erziehungswissenschaftliches
Seminar
Universität, 69 Heidelberg 1
Hauptstrasse 235, DBR

India Mrs Kallolani P. Hazarat
22 Carmichael Road, Bombay 26

Japan Prof. Tomoichi Iwata
Kyoritsu Women's University
1-chome Hitotsubashi
Chiyoda-ku Tokyo-101

New Zealand Mrs Hine Potaka
R.D.9., Te Puke,
Bay of Plenty

Sri Lanka

Prof. Dr Swarna Jayaweera
Faculty of Education
The University, Colombo 3

Sweden Miss Ester Hermansson
Guldringen 36 11
42152 Vastrå Frölunda

USA Dr Helen Lahey
School of Education
City University of New York
New York, NY. 10031

Learning and Teaching in World Society

CONTENTS

Editorial	
Robin Richardson	141
Education for International Understanding	
Shirley Williams	142
Education for Life	
Trevor Huddleston	150
Educating Good Europeans	
George Stelner	157
London Peace Chair Project	
Rex Andrews	158
Awareness, Understanding and Action	
David Shiman and David Conrad	163
Coming Together	
Robert Riger and Ross Wassermann	168
Studying World Society	
Robin Richardson	175
Projects and publications	149, 156, 162

THE NEW ERA IN 1978

The annual subscription for six issues, including postage, will continue to be £3. The May and September issues will include **Ideas**, the curriculum journal of Goldsmith's College, University of London; and the March, July and November issues will be joint issues with the **World Studies Bulletin**.

If you would like to subscribe in 1978 please send a cheque for £3 to the Honorary Treasurer, William Johnson, 53 Grayshott Road, London SW11 5TS, UK. Cheques should please be made payable to 'The New Era.'

This issue has been edited by Robin Richardson.

World Studies Bulletin: please note that this is a joint issue of **The New Era** Vol. 58 No. 4 and of **World Studies Bulletin** Number 43, November 1977, ISSN 0309-1341.

Editor's Letter—the New Era and the WEF

Our new dress reveals us to advantage whilst giving away something of our character. More workmanlike than hitherto, the appearance, we hope, is appropriately simple and in tune with readers of all ages.

What is the character? As the organ of the Fellowship we attempt to bind members together through clarifying and strengthening a great purpose. In so doing we have the resilience and the distinction to act as host to those contemporaries that have been incorporated, namely the World Studies Bulletin and Ideas, and maybe to more to come.

It is possible to send personal greetings from the editorial chair to a great many readers. A larger number remains anonymous in a personal sense, and yet there are only differences of emphasis in the message to each.

It was at the Roehampton conference, in England in 1970, that Professor Sam Everett of New York urged that vigorous efforts should be made to cultivate contributions from the Sections. This has been implemented in several ways — chiefly by special issues, or part issues, for which responsibility has been delegated: the most noteworthy written, designed and printed in India in 1974; and others have come from Australia, Denmark, England, Japan, New Zealand, Scandinavia, Sri Lanka and the United States.

It is no accident that at the back of each of these productions there have stood associate editors. Several of them, on their various travels, have come to know each other; all, the co-ordinating editor. We testify to the pleasure in such associations. Whatever hitches or demands have arisen, the consequences have been to turn acquaintanceships into friendships and to exemplify the cliché that work and deeper relationships are fully compatible. Looking back onto these places, and to Canada, Fiji and the Soviet Union, which have also been visited, one sees the friends to whom this Letter is written. There they are, silent at present, through lack of time and to varying extents pre-occupied by cares and ambitions for their families, and by the burdens of their jobs. We strive to make

the Fellowship of a kind that really does demonstrate a personal trust and respect, on which we do not merely write articles, but in which it is safe to be mutually vulnerable, and possible to find respite within the profession. We are grateful to Madhuri Shah, James Henderson, Rosemary Crommelin and the Section officers for expanding the Fellowship and holding it together.

What of the tasks? The last two issues of 1976 illustrated a consensus of world-minded assumptions that have been laboriously formulated and built up over half a century. They would seem to have been epitomised by Brian Wren on 'dialogical teaching' and by Betty Reardon in 'Peace is the Way'. One task will surely be to propagate and implement their concerns. Another is continually to attempt further steps in clarification, and to this end two hypotheses are offered for much closer examination and experiment than the WEF seems to have given lately.

1. There is little evidence to show that the enabling questions of dialogue education (Wren, vol. 57 p.163) **in themselves** lead to more effective learning and retention, nor that the side effects include more co-operative attitudes (Joan Dean, p.158). The all important elements lie in the structure of the questioning, whether carried out formally or informally, or in the planning of the programme, which in turn is grounded in the value system of the teacher or institution. This poses a controversy over the nature and justification of authority. It is our contention that a teacher shirks his or her function, and indeed erodes her integrity, if she does not aspire to become an authority, albeit benign, in the sense of an author, by virtue of her skills and knowledge (distinct from in authority by virtue of office or appointment). This remains so however much the learning is shared with the pupils, or roles exchanged between peers; and it is obvious in the case of a loving mother, or father, and their baby. In the latter case a good father will do what is right, or right enough, for the child: only the question of his definition is begged — and intuitively answered. Since it is impossible to discover every-

thing for ourselves first hand, it is sensible and scientific to accept the opinion of certain authorities i) whom we choose, ii) whom other authorities that we accept, support, and iii) who do not contradict the facts that we do know.

2. Secondly, Betty Reardon tells us (p.171) that 'for students truly to fulfil their learning capacities, and their capacities to create new knowledge in co-operation with their teachers and with their classmates, they must have a sense of self-worth and a feeling of positive identity. Positive identity comes from celebrating who one is, not who one is not.'

Agreed; but how is this self-worth to be discovered and strengthened, and what is, or can be, the form of celebration? Our contention is: through the twin human needs for communion and companionship on the one hand, and origination and expression on the other. The first is generally understood in terms of maternal care and peer group solidarity. The second is hounded out, and even James Hemming (p.128) in deploring this, and reporting contemporary work on the hemispheres of the brain, goes no further than to argue for 'competent and complete living' without explaining what that is. Would we say that the attributes of a complete person include the power to 'impress a form upon a matter'? In so doing, whether it be in words or paints, upon stone, clay, wood or in the spatial movements of a dance, the process is one of synthesising and making conscious what was unconscious — 'letting down a bucket', as E. M. Forster said, or 'bisociation', Arthur Koestler. Only the person concerned knows when the job is done, when the form is satisfactory. But this achievement constitutes an affirmation of his or her personality. It is at once a discovery and a celebration. Ritualistically performed it can provide some aesthetic basis to morality, instead of the mere rules of law, religion or convention.

1977. Some WEF members will be looking forward to the chance to foregather in Denmark in the summer of this year, by invitation of the Danish Section; and to the Long Island conference organised by Nasrine Adibe, the new president of the United States Section, in 1978.

So far as the New Era is concerned, the journal seems to be becoming more self-critical: witness the first part of this editorial, and James Breese's piece on 'Writing'. In addition, the World Studies Bulletin has great ambitions, and the Ideas editorial board is organising itself to take a direct hand in planning and assessing its contributions.

In the current issue James Collinge once again provides an essay which highlights several of the others. His quotation 'and we began to speak of there not being only a usefulness of things, but also a beauty . . . and Fedka comprehended well why a linden grew and what singing was for', forges a surprising link with Carol Jeffrey's remark that aspects of various life forms are controlled and maintained by rhythms and harmonies existing within the cosmic chaos. And since he reminds us that Tolstoy, standing in a long line of educational thought, looked not so much towards a golden age but back towards childhood, perhaps we may refer again to Wordsworth's **Prelude**:

'So feeling comes in aid
Of feeling, and diversity of strength
Attends us, if but once we have been strong.
Oh! mystery of Man, from what a depth
Proceed thy honours. I am lost, but see
In simple childhood something of the base
On which thy greatness stands'.

Antony Weaver

The teacher at Yasnaya Polyana

James Collinge, Victoria University of Wellington, New Zealand

Of all the educators of the past who may be regarded as forerunners of today's radical writers and teachers, undoubtedly one of the least recognized is Leo Tolstoy. This is only to be expected for, as Roszak has remarked, History rations its acclaim, allowing few people to be remembered for more than one kind of greatness.¹

Tolstoy's writings on education are of considerable interest to us today, not only because he was a great writer, but also because in a very real sense, both in his ideas and his teaching, he was a prophet of many of our most fundamental concerns.

Education for Tolstoy was not merely a side interest, but something that occupied him deeply for much of his life. The first record we have of Tolstoy's interest in education is a diary entry dated 1857, when he was just turning thirty.

The idea came clearly and strongly into my head to start a school in my own village for the whole district, and general activity of that kind.

Two years later he returned to the idea. The motivation for this interest, reflecting the central place education had for Tolstoy, was apparently his concern over the purpose of his own, and other Russian writers' work. For whom did they write? The answer was clear — they wrote for themselves and for a very small, cultured audience, leaving the great mass of the largely illiterate Russian people untouched. There are two possible ways of remedying this situation, and at various times Tolstoy took both of them. The first is to change literature itself so that it becomes more appropriate to the ordinary person, and will serve society at large, not merely the select few.

This notion Tolstoy worked out years later in 'What is Art?' However, it is the second response which most concerns us here. If the people could not read literature, then they must be taught to do so. Tolstoy thus saw his educational activity as an essential step in the creation of a literature for the Russian people.

The school on Tolstoy's estate at Yasnaya Polyana was opened in the autumn of 1859.

Tolstoy was thoroughly dissatisfied with the educational theories and practices then in vogue in Russia, and consequently he undertook a trip to Western Europe in order to examine the latest ideas in England, France, Switzerland, Belgium and Germany, to visit classrooms, to speak with teachers, administrators, and to collect the latest textbooks. There seems little doubt that he wished to be known in Russia as an authority on contemporary education, in order to place himself in a position of influence.

Tolstoy's reactions to some of these experiences point out very clearly the way in which he anticipated many of the most radical present-day criticisms of education and educational methods and institutions. His writings on European education are, to say the least, extremely scathing, particularly his observations on the methods then in use, and his meetings with the most advanced Western educators convinced him that much of what passed for education was at best worthless, and at worst harmful to children. Anticipating Illich and other deschoolers, he was particularly critical of the principle of compulsion in education, a principle enforced only because schools are otherwise so unattractive.

Schools present themselves as an institution for torturing children — an institution in which they are deprived of their chief pleasure and youthful needs, of free motion; where obedience and quiet are the chief conditions; where he needs a special permission to go out 'for a minute;' where every misdeed is punished with a ruler or by the continuation of study — the more cruel condition for the child.

School justly presents itself to the child's mind as an establishment where he is taught that which nobody understands.²

One of the primary sources of this failure of the school was, he felt, that it failed to recognise the importance of the home; schools, and the methods employed in them, were essentially remote from the out of school life of the child. Obviously influenced by Pestalozzi, Tolstoy advocated that early education in particular should take place in the home, although, like the great Swiss reformer, he was possibly guilty of an over-romantic view of motherhood. However, even apart

from their remoteness from real life, Tolstoy felt that the activities that went on in schools were doomed to failure because they were largely meaningless; children spent much of their time learning useless material by rote, without any understanding, and were consequently incapable of answering questions that were even slightly off the beaten track. Much of his scorn was devoted to what were then considered the latest methods, in which teachers placed great faith, advocating a single approach to the exclusion of all others. Many of these methods of teaching reading or writing are obvious targets, but Tolstoy went further, criticising the whole folly of placing one's faith in any particular method. The important variable, as he saw it, (and my own research³ leads me to agree thoroughly with Tolstoy here) was the teacher, the particular method employed being relatively unimportant.

The best method for a given teacher is the one which is most familiar . . .

. . . Every teacher must know that every method invented is only a step on which he must stand in order to go farther.⁴

Although he regarded the schools he visited in Germany, and, it would appear, particularly France, as being positively anti-educative in their effect, Tolstoy noted that the French nation was not populated by citizens who were ignorant, rude, hypocritical, full of prejudice and almost wild, as one might expect, given the education they had received. On the contrary, he found the average Frenchman to be civilized, affable, intelligent and largely free from prejudice. How could this be? Tolstoy's answer is again prophetic of modern thinking in its realization that much if not most real learning goes on outside of school, that life in society can, as a whole, be educative, and consequently that education must not be confused with schooling. A city such as Marseilles, with its book-stalls, public libraries, museums, theatres and cafes is a much more effective means of education than formal schooling.

Whether this education is good or bad is another matter; but here it is, this unconscious education which is so much more powerful than the one by compulsion; here is the unconscious school which has undermined the compulsory school and has made its contents to dwindle down almost to nothing.⁵

Tolstoy returned to Russia in April, 1861, thoroughly immersed in educational theory,

particularly German, and also thoroughly skeptical of it; he believed that much of it was unrelated to children, conceived apart from children and that children were, in fact, the victims of theory. He was impatient to begin teaching, and wrote in his diary,

My one aim is education of the masses. My one faith, which I dimly feel, binds me to the career of education.

Tolstoy's educational creed may be judged from the inscription above the door, 'Enter and leave freely.' A wide range of subjects was offered, but nothing was compulsory. The general atmosphere of the school, to judge by Tolstoy's own descriptions in the pedagogical journal he produced at the same time, is one of happy disorder.

In my opinion, this external disorder is useful and not to be replaced by anything else, however strange and inconvenient it may seem for the teacher.⁶

Discipline and order were kept in the classroom, not by the use of force by the teacher, but by the group as a whole. If, on entering the room, the teacher found the children struggling in a screaming heap on the floor, he didn't stop them, but calmly went to the bookcase and handed out books to the other children;

those who are lying on the top of the heap, without getting up, also ask for books. The heap becomes smaller by degrees. . . . If there are two left who, excited from the struggle, still keep rolling on the floor, those who have the books cry out to them:

'Don't bother us! We can't hear a word! Stop now!'⁷

Although in most cases this form of group discipline appeared to work well enough, there are some disturbing instances when what Bertrand Russell called the phenomenon of the 'herd' became obvious, and Tolstoy found it necessary to step in. One occasion was when a particularly savage punishment was meted out to a boy accused of stealing. He was made to wear a label with the inscription 'thief' on his coat. This action produced a terrible effect on the boy, and Tolstoy wrote:

I looked at the face of the punished boy, which was now even paler, more suffering, and more cruel than before: I for some reason thought of prisoners in jail, and I suddenly felt so ashamed and felt such loathing for myself that I tore off the stupid label, told him to go wherever he pleased, and suddenly convinced myself, not through reasoning, but with my whole being, that I had no right to torment the unfortunate boy. . . . I convinced myself that there were secrets of the soul, hidden from us, upon which only life can act, and not moral precepts and punishments.⁸

There can be little doubt that Tolstoy was a gifted teacher, with a deep psychological un-

derstanding of his pupils. Time and again reading his writings on education one is struck by the remarkable rapport he must have had with his pupils. He appears to have worried little about his dignity as an adult teacher, describing how he would challenge the children to a race, how they would chase after him, pelt him with snowballs, and clamber on his back to drag him into the snow. But most of all he had the capacity to listen to children, to treat their ideas and questions with full seriousness. One night, walking through the snowy woods, a boy suddenly asked Tolstoy, 'why do people learn singing?' Tolstoy replied with further questions: 'What is drawing for? What is a linden for?'

And we began to speak of there not being only a usefulness of things, but also a beauty, and that art was beauty, and we understood each other, and Fedka comprehended well why a linden grew and what singing was for.⁹

Tolstoy was not only concerned with teaching the children at the school; he also regarded it as a kind of pedagogical laboratory, and consequently many pages of his writings are concerned with curriculum and methodology. Much of this is of little interest to present day readers, but his notions on the teaching of written composition do throw further light on his educational theories, and his views on literature as a whole. He was convinced that children could not be taught creative writing, only how to go about it. The teacher could suggest themes which were serious and interesting, but beyond that adult advice was not only unnecessary, it interfered with the natural qualities of the children's own writing. In fact, children's stories, Tolstoy believed, were likely to be of higher quality, fresher and more moral than those of adults.

It seemed so strange to me that a peasant boy, with the bare knowledge of reading, should suddenly manifest a conscious artistic power, such as Göthe, in all his immeasurable height of development, had been unable to equal.¹⁰

Here Tolstoy stands directly in a long line of educational thought, stretching from Rousseau's assertion of the natural goodness of the child through to twentieth century views on the special qualities of child art that we associate with such people as Herbert Read and Marion Richardson. Read tells of meeting Picasso at an exhibition of child art in Paris. Picasso spent a long time looking at the pictures, and then said to Read;

When I was the age of these children I could paint like Raphael. It took me many years to learn how to paint like these children.¹¹

The archetypal expression of this attitude towards children, is probably Wordsworth's 'Ode on the Intimations of Immortality,' with its tracing of the history of the moral and spiritual degeneration of the individual from birth to manhood. Boas¹² has called the notion 'The Cult of Childhood,' a form of primitivism that looks with longing, not towards a Golden Age of pastoral simplicity, or towards the primitive life, but back towards childhood. Tolstoy certainly seems to have believed that growth towards adulthood was a process of deterioration.

We see our ideal before us, whereas it is behind us. The necessary development of man is far from being a means of attaining that ideal of harmony which we bear within us; it is, on the contrary, a hindrance put in our way by the Creator, in the attainment of the highest ideal of harmony. . . . A healthy child is born into the world, completely satisfying all the demands of unconditional harmony in relation to truth, beauty, and goodness, which we bear within us.¹³

Tolstoy's experiment in education did not, initially, last very long. By the end of 1862 he had largely lost interest in the school, although he did inspire people in other areas nearby to set up similar schools, and gave help with such practical matters as the finding of teachers. One reason for his declining interest was undoubtedly a desire to return to writing. However, ten years later, having completed 'War and Peace,' and with the added impetus of children of his own to rear, he did once again take up educational activity. He wrote a book designed to teach reading, **The A.B.C. Book** (1872) which is a complete curriculum for beginners, and also had some degree of national recognition, when, in 1873, he was invited to appear before the Moscow Committee on Literacy to explain his ideas. This appearance doesn't seem to have been very successful. Tolstoy, refusing to expound his ideas, would only answer questions. The committee consequently set up an experiment using two groups of illiterate children, one taught according to Tolstoy's methods and the other by the prevailing phonetic method of reading instruction. The majority of the committee voted that those taught by the conventional method were superior in the basic subjects.

However Tolstoy's writings on education were attracting some interest. He was for a

time an inspector of schools, and in 1876 he received permission to start a teacher training scheme at Yasnaya Polyana, based on his methods. It was a failure. Only twelve candidates applied and Tolstoy, discouraged, refused to start the course. From then on he ceased all efforts to influence education in Russia, although he still occasionally taught the local children. He apparently, though, did not regret the time spent in the practice of education, and six years before his death, he wrote, in his diary, about his teaching experience;

The brightest period of my life gave me not female love, but love for people, for children. This was a wonderful time, especially in contrast to the preceding gloom.

The key word in this statement is undoubtedly 'love'. Over a century, Tolstoy joins hands with other educators who have been on the side of the child, such as Homer Lane and A. S. Neill, who were, in a very real sense, his heirs. In his criticism of compulsory education he recalls Ivan Illich, the advocate of a deschooled society, with learning taking place in the wider community. Tolstoy's passionate desire to help the poor of the world brings him close to such men as Paulo Freire, and Jonathon Kozol, with his blistering indictment of Boston slum schools in **Death at an Early Age**. The withering scorn Tolstoy heaped on the teaching methods of his day have been repeated, in our own time, by such critics as John Holt. Finally, in his belief that people are capable of responsibility for their own learning, and in his opposition to governmental and administrative interference in their lives, Tolstoy recalls the American anarchist writer and teacher Paul Goodman.

Thus Tolstoy can be seen today as a prophet of some of the most challenging and radical notions on education, ideas which, it is probably safe to assert, are still too advanced for most teachers and administrators. In the past century we have perhaps not come as far as we would like to think.

Notes

1. Roszak, T. in **Times Education Supplement**, March 24, 1972, p.16.
2. Archambault, R. D. (ed) **Tolstoy on Education**, University of Chicago Press, 1967, p.12. All references to Tolstoy's writings on education are to this edition.
3. Collinge, J. A. 'Teachers and Teaching Methods', **The Elementary School Journal**, Vol. 76, No. 5, February 1976, pp.259-265.
4. Archambault, 1967, pp.57-8.
5. *ibid*, p.24.
6. *ibid*, p.234.
7. *ibid*, p.230.
8. *ibid*, p.240.
9. *ibid*, p.250.
10. *ibid*, p.201.
11. Read, H. **The Cult of Sincerity**, Faber and Faber, 1968, p.44.
12. Boas, G. **The Cult of Childhood**, University of London, 1966.
13. Archambault, 1967, p.220.

James Collinge lectures in the history and philosophy of Education. He taught in primary schools both in New Zealand and England for a number of years. He attended the WEF conference in Sydney in 1976 and is currently engaged in helping to found a New Zealand Section.

WEF ARCHIVES

All the available records of the WEF from its inception have been professionally catalogued and lodged in the University of London Institute of Education Library. We feel there must be many 'New Era' readers who have in their possession letters and other papers of significance in the history of the NEF, particularly in its early days, and we should be very grateful if such material might be made available for the Archives. Please contact the General Secretary, 33 Kinnaird Avenue, London W4 3SH.

Impressions of the People's Republic of China

Marion Edman, Michigan, US

To attempt a true assessment of what has been achieved by the People's Republic, after a visit of three weeks, is pure folly. The numbers involved are so great, the area is so large and complex, the change has been so rapid and complete, that to understand the import of the current situation, one must wait for the perspective of time and opportunity to see further developments. What is currently happening in China has been rightly called 'Experiment Without Precedent' and so there are not even the guidelines of history to help one in drawing conclusions.

Two things are clear in the present situation. First, the Chinese people have suffered the most severe exploitation from their own ruling groups, from foreign intervention, and from natural catastrophes such as flood and famine of any other large nation in modern times. There are enough survivors of this period for them to speak authoritatively of 'The Bitter Past'. Second, with the founding of the People's Republic in 1949, great reforms have been carried forward. The government is no longer exploiting the people; economic and ecologic planning has eliminated hunger and instituted a moderate standard of living which is still rising and which is relatively egalitarian; social planning has provided education, medical care, and other social services on a nearly universal scale. The status of women has been greatly elevated. To move from what existed before 1949 to what is true for the people today in such a short period of time for such huge numbers is an accomplishment which deserves highest credit and admiration.

Clearly evident in the people in all walks of life is the spirit of optimism and good will which no doubt this change has brought about. The slogan one hears constantly is 'We serve the people.' But this is more than a slogan. It is a deep felt conviction that this is the human being's greatest responsibility and highest privilege. One feels a spirit of selflessness at all ages and covering every kind of activity. Even the tiny fingers of kinder-

garteners are folding boxes to be used in a match factory, with the full consciousness of the children that their help is needed and appreciated.

And yet, there are many paradoxes in what one can observe, even in the very superficial view that is possible between airplane jumps from one large city to another. Perhaps the Chinese would explain these by saying that the revolution is not yet finished, that it can never be absolutely completed, that it is an evolutionary process which must constantly try to revise and revitalize a society.

Following are a number of these paradoxes which occurred to me. I do not attempt to name them in any order of importance or priority.

Item: While there is constant stress on the wisdom of the common people and reliance on them for decision making, one is forever reminded of the dominance of Mao Tse Tung over every thought and act of individuals in all aspects of life. His picture, his quotations, his writings are everywhere in evidence. The orthodoxy and obedience demanded by Confucianism has been substituted by this new orthodoxy and demand for obedience.

Item: We are told that regionalism and decentralization are the means of checking on bureaucracy. While the revolutionary committees do have prerogatives for deciding a great many issues before a commune or factory, the cadres, ever present and trained in knowing and following the guide lines of the Communist Party, carry into local government the policies decided at the top. Mention is often made of study at the local levels of the 'dictatorship of the proletariat.' It would be interesting to know just what such study emphasizes.

Item: Health is of primary concern and good provisions are made for health delivery to people at all levels and in all locales. Yet, there is no campaign against smoking, despite the high incidence of cancer and heart disease. Spitting in public is everywhere and the ubiquitous spittoon is conspicuous in all

public buildings. Night soil, without chemical treatment, is used to fertilize plants used for human consumption.

Item: Chinese have high regard for children. They are well cared for in all physical aspects. Education is universal at the primary level and to an increasing degree also at the secondary level. Equipment and services for children in child care centers and in kindergartens are for the most part excellent. Yet, there is a certain amount of exploitation of childhood. Very young ones are trained to sing such songs as 'We Love Chairman Mao and the Communist Party.' They are drilled in intricate dances and performances for public consumption. One wonders about the effect on those children who are not talented to take part in these exercises. One can conjecture about precious time taken for drilling and for preparing elaborate costumes and properties. Particularly disturbing was to witness several hundreds of children performing for hours at the airport for the titillation of a visiting head of state as he walked from his limousine to the plane on a very hot morning. Furthermore, little progress has been made to date for simplifying the very complex and difficult ideograph system of writing which makes learning to read a very difficult achievement.

Item: There is constant talk of the desire for peace and one sees many placards and slogans indicating that the Chinese desire friendship with the peoples of the world. 'Long live the unity of the peoples of the world.' Yet, the army is very much in evidence, the people's militia is probably the largest in the world and maintains constant drilling and practice. Many of the children's drills and dances portray a militaristic spirit as do the Chinese operas, performed for the general public. The large cities are presently digging huge underground shelters. Food is being stored. Just where the conflict is expected seems clear. The liberation of Taiwan is mentioned frequently and one official offered the opinion that Russia would not stand a chance against the Chinese army and people.

Item: The Institute of Nationalities in Peking is a very interesting exhibition of what measures have been taken to integrate the so-called minority peoples into the mainstream

of the majority: the Han. Particular stress was laid on the achievements made in Tibet. Yet, visitors are not permitted in that region. The autonomous regions are reported to be largely self governing, yet visiting one such region, one could discern no difference from the rest of the country. Our Friendship group constantly was being shown dances and music performed by minority children in their native costumes. We were told repeatedly that 'minority peoples like to sing and dance', a stereotype not unfamiliar to many of us.

Item: The improved status of women in the society is one of the proud achievements of the revolution and one sees everywhere that women occupy many positions of power and prestige. Yet there are comparatively few at the higher eschelons of government. The university which we visited had a low proportion of women on its faculties and in the student body. In the factories, a large percentage of the more menial work is done by women. Although both men and women claimed that household chores and child rearing responsibilities are now shared in the family, one would like to know how this works out in a society so recently completely male dominated.

Item: China has historically been the land of the scholar and the scientist. Learning has been venerated throughout the ages. Some of this tradition has remained: an atomic device has recently been perfected, a river has been spanned that engineers from other countries said could not be done, extremely sophisticated machines put into use as one sees at the Shanghai Trade Fair. But the great emphasis now is that the salvation for China, for the individual as well as for the society, can come only through hard physical labor. Therefore, scholar and scientist alike must spend precious time laboring at the side of the peasant or worker, learning from him the verities of life. How long such anti-intellectualism will survive as physical work becomes highly mechanized and labor becomes more specialized through industrial development is an interesting speculation.

In the light of their very troubled and difficult past history of exploitation, suffering, and humiliation, and in view of the heroic efforts made to create a better life for the

masses of the people, one can only applaud the present situation in China, imperfect as it still is in many respects. One must wish for the people greater success than they have now been able to achieve. It is hoped that friendship and peace will prevail over enmity and war, that industrial development will raise their standard of living and relieve the people of much of the backbreaking work they must now engage in, that relaxation of strict party controls will bring greater freedom to individuals to criticize and dissent when they feel there is need to do so.

It is to be hoped that China will finally emerge as one of the world's great powers, whose chief concern is the welfare, not only of her own people, but the welfare of mankind as a whole, that she may serve as an example to other nations in the establishment of human values on a global basis.

Editor's note:

The above article, it will be realised, was written before the death of Mao Tse Tung.

Readers in Canada may like to know that WEF member Professor Sam Black, of the University of British Columbia, Vancouver, took a party of students to China recently; and in UK that Peter Mauger has written a booklet about his visits and has organized a regular complement of Chinese students to attend for a year's session at the College of Education, Coventry, where he works.

The Society for Anglo-Chinese Understanding, 152 Camden High Street, London, NW1 (01 485 8236) arranges meetings in UK, study tours to China and publishes **China Now**.

The New Era would welcome proposals for the appointment of an associate editor in China. AW

Coming out of school

Bernard Prieur, Paris

(English summary by AW)

Too much is taken for granted in the routines of fetching young children from school. There is such emphasis on getting them there that the significance of coming out, and going home from this other world at the end of the day, is not realised, yet these are moments rich in happenings.

Children differ from one another. Some perhaps are not ready to come home on purpose in order to invite their parents into the school. Some push them away because the school is their secret garden. Others are slow to recount in detail the events that have occurred, or indeed may not wish to do so: it is for the adults to watch their gestures and movements rather than to cross-examine.

In any case neither the children nor the teachers can fail to notice the behaviour of the parents — one is constantly late, another in a hurry — and thus reveal something of their family and social life. Indeed the school can help to create the life of the neighbourhood for the end-of-school meeting time sees the development of friendships between parents: they invite each other home and begin to collaborate.

Both the children and the parents miss a lot if work, or other commitments, come in the way of what may appear as only the chore of fetching. When an opportunity to do this, however, does arise, the parents should try to make a special occasion of it in which the world of the adult is forgotten. Then the parent can show his pleasure in being with his child and sharing his interests. For the child must know that he is of importance to others and appreciated, in order to enjoy being alive.

Coming out of school is a partial end of being taken in charge by the impersonal demands of an institution, and, although the child is about to re-join his family and the home where he came from, yet he learns that the parents and teachers are 'accomplices' who want to shape him according to their wishes.

La sortie d'école*

Bernard Prieur, Paris

Qu'un enfant aille à l'école, 'ça va de soi'; nous y sommes tous passés. De la même façon, 'amener sons fils ou sa fille à l'école' et 'aller les rechercher' à onze heures ou à quatre heures sont des rites habituels.

Rites quotidiens, inévitables quand il s'agit de l'école maternelle et qui s'estompent, à tort peut-être, au fur et à mesure que l'enfant grandit.

Rites parfois bien réglés, bien précis où la fantaisie n'a pas toujours sa place: c'est le père qui 'les dépose' le matin en allant à son travail; le pain au chocolat qu'on leur donne en guise de goûter quand la classe est finie; le marché que l'on fait chaque jour juste avant d'aller les chercher à l'école. L'entrée et la sortie d'école sont toutes deux périodes de passage de la vie familiale à la vie scolaire et vice versa.

Toutefois, nous avons choisi dans les pages qui suivent de nous pencher davantage sur la sortie, d'abord parce qu'on en parle rarement; ensuite parce qu'il s'agit du retour de l'enfant dans sa famille, enfin parce que l'observation directe nous a montré que la sortie d'école est un moment riche en événements et en enseignements, moment 'où il se passe effectivement des choses.'

D'un point de vue légal, les parents n'ont pas le droit d'entrer dans l'école pour déposer ou prendre leurs enfants, mais les habitudes varient d'une maternelle à l'autre. Dans certaines, les parents ont le droit de conduire leurs enfants jusque dans la classe, aussi bien à l'entrée qu'à la sortie. Dans d'autres, ils ne doivent pas dépasser le seuil de l'école et vivent très souvent cette interdiction comme une rupture très brutale, imposée par un règlement inhumain qui ne tient absolument pas compte des enfants et encore moins des parents.

Nous sommes allés dans plusieurs écoles; nous y avons interviewé des directrices, des institutrices. Nous avons observé les pères et

mères attendant leurs bambins. Et c'est à la lumière de toutes ces informations que la sortie d'école nous est apparue comme un moment privilégié, un acte signifiant pour les trois partenaires concernés, à savoir les enfants, les parents et le corps enseignant.



*Published with acknowledgements to our contemporary **L'école des Parents**, November 1976. 4 rue Brunel, 75017 Paris. Prix de l'abonnement: France, 75F; Etranger, 85F.

Du côté des enfants

Leurs attitudes sont des plus variées: il y a ceux qui font exprès de ne pas être prêts et d'avoir juste à ce moment-là quelque chose à ranger, peut-être pour que le plaisir dure mais peut-être aussi pour faire un clin d'œil aux parents et les amener, sans le dire, sans le leur demander explicitement, à pénétrer dans leur classe. D'autres vont repousser leur mère ou leur père. Pourquoi pas? C'est leur jardin secret et ils ont bien le droit de le conserver. Enfin, des enfants longs à la confiance en viennent au bout de quelques mois à raconter les événements importants de la classe: 'la maîtresse s'est coupé les cheveux', 'papa et maman lapin ont eu un petit', etc.

Autant d'enfants, autant d'attitudes différentes mais tout aussi révélatrices si l'on se donne la peine de s'y pencher juste le temps de la sortie. Ils n'ont plus besoin de parler, de s'exprimer verbalement comme on le souhaite tant, comme on le leur réclame tant; leurs gestes, leurs mouvements parlent. Écoutons ce langage, toujours attentifs à ce type d'expression et nous apercevrons vite que cette tête et ce corps que l'on voit arriver, c'est la tête et le corps de la maison, de l'enfant des parents, donc de l'intériorité cachée. Toutes sortes de fantasmes, de préoccupations, de pulsions y circulent. L'enfant est heureux ou angoissé. Il est pétulant de vie ou rempli de vide, sidéré. Allons à la rencontre de ce qui n'est peut-être pas toujours agréable à découvrir mais qui pourtant est le reflet de la réalité.

Les parents observés

Car, de son côté, l'enfant ne se prive pas du plaisir, ou du déplaisir, d'observer, d'interpréter le comportement de son père ou de sa mère. Bien sûr, nous avons parfois tendance, pour expliquer nos actes, à faire référence à l'occasionnel, au hasard, à l'impondérable. Une mère qui arrive une fois, deux fois, ou même trois en retard à la sortie d'école, cela peut être interprété comme accidentel, mais que peut penser l'enfant quand il s'agit d'un retard quotidien?

Bien sûr, pourra-t-on rétorquer, cinq ou dix minutes par rapport à toute une vie, ce n'est rien, mais que ressent le petit garçon, ou la

petite fille qui voit tous ses copains partir un à un et qui reste tout seul dans un bâtiment devenant de plus en plus grand? Le désarroi, l'angoisse s'installent alors très vite. L'enfant peut aussi interpréter de mille façons ce retard et ne pas donner la bonne explication. Mais que faire?

Que peut penser aussi une institutrice ou une directrice quand elle voit souvent arriver en hâte un parent à la sortie d'école: le rythme de la vie actuelle est une explication possible, de même que le petit frère qui attend à la maison. Mais cet enfant n'est pas un objet que l'on dépose ou que l'on reprend en vitesse, à la façon d'un voleur. Il garde, même en classe, ses parents dans sa tête, qu'il le veuille ou non, qu'il ressente ou non leur présence. Ils sont là, par les conditionnements qu'ils ont installés en lui, leur désir pour lui, le sens ou le non-sens qu'ils ont donné, et donnent, à son existence, ce qu'ils ont déposé en lui de dynamique de vie, l'ensemble des attitudes qu'ils lui transmettent pour accueillir les problèmes de la vie quotidienne.

Si l'on observe encore les parents à la sortie de l'école, on s'aperçoit que ce court moment peut être, à bien des égards, le reflet de la vie et de l'évolution sociale.

Ainsi, une directrice nous déclare qu'elle a, pour 10% de ses élèves, des consignes particulières. C'est le cas des enfants de divorcés, de séparés ou autres. Le lien entre vie familiale et vie scolaire apparaît même à ce moment-là.

On voit alors comment tout se fait par dessus la tête de l'enfant. Par ailleurs, si l'on se demande à qui parle l'école, ce qu'elle cherche à représenter pour celui à qui elle parle, on voit d'emblée qu'elle s'adresse aux parents, et qu'elle se situe en tant que porte-parole des ancêtres et de la tradition. L'enfant se trouve enfermé d'avance. Or nous pensons justement que la sortie d'école est un moment privilégié pour qu'il y ait un contact direct entre enseignants, parents et aussi enfants.

La relève des pères

Quant à l'évolution sociale, on peut parfois la repérer à cet endroit-là. Avant de commencer cette enquête, nous pensions que les femmes étaient plus nombreuses que les hommes

à aller chercher leurs enfants à la sortie. Effectivement, s'il y a autant de pères que de mères pour accompagner le matin les écoliers, il n'empêche qu'en semaine, la sortie est l'affaire des mamans et le samedi, 'le jour' des papas. Toutefois, d'après les déclarations du corps enseignant, on voit actuellement, aux entrées et aux sorties, plus d'hommes qu'il y a une quinzaine d'années.

Nous pourrions multiplier les observations, relater d'autres faits qui nous ont marqués. Nous invitons plutôt chaque lecteur à faire sa propre observation, son enquête. Que chacun soit attentif, relève ce qui lui paraît important concernant son enfant.

La sortie . . . pour quoi faire?

Est-ce si utile d'aller chercher ses bambins à onze heures ou à quatre heures? Est-ce leur refuser l'indépendance que de ne pas leur laisser faire, seul ou avec des camarades, le chemin du retour? La sortie d'école correspond d'abord à l'entrée des parents dans l'établissement que fréquentent leurs enfants. C'est à la limite, une identification à rebours: en général, ce sont les enfants qui s'identifient aux parents; il s'agit là en quelque sorte du contraire. Par ailleurs, c'est aussi retourner dans un lieu que nous avons fréquenté jadis.

Etre présent à la sortie d'école, c'est aussi se donner la possibilité d'avoir un regard sur le monde scolaire de son fils ou de sa fille. Regard différent de celui qui consiste à leur demander ce qu'ils ont appris, s'ils ont bien répondu en classe, s'ils ont eu des images ou des mauvaises notes. C'est une façon d'être présent à l'enfant tout en ne l'assaillant pas de questions qui n'ont en fait qu'un objectif: le contrôle de la 'rentabilité', de la mauvaise adaptation, si elle existe à un quelconque moment et si on estime pouvoir l'appréhender par des questions bien précises, factuelles. Etre présent à la sortie d'école, c'est aussi avoir le désir de pénétrer dans le monde dans lequel nos enfants vivent plus de la moitié de leur temps.

En entrant à l'école, l'enfant passe du territoire 'A' de la maison, à un territoire 'B', sans pour autant cesser de porter à l'intérieur de lui-même les éléments constitutifs de son système relationnel du territoire 'A'.

Jusqu'à présent, l'école avait décrété que c'était à l'enfant d'ajuster son monde 'A' au monde 'B', donc de le refouler. Dans ce sens, il est certain que le point de vue de l'école est celui du non-mélange des genres: l'enfant doit être reçu à l'école en tant qu'écolier, sans addition 'étrangère', donc en étranger du point de vue de son identité réelle.

Pour ne pas tomber dans cet écueil, il nous semble souhaitable, en tant que parent, de ne pas adopter ce schéma, ce mode de pensée: l'enfant que l'on reprend à onze heures ou à seize heures est, ou peut être, différent de celui que l'on a amené trois heures auparavant. Et plutôt que de réfuter ses changements ou de les nier, il faut peut-être les saisir, les comprendre. Car les accepter, c'est aussi accepter l'idée que l'école peut constituer pour l'enfant une source de changement en dehors des influences parentales, familiales. L'écolier a une double appartenance: l'école et sa famille, pas forcément antinomiques mais complémentaires. D'ailleurs, les parents auront à s'interroger, à réfléchir sur les conséquences de cette double appartenance dès qu'un enfant commence à aller à l'école.

Au carrefour du quartier

La sortie d'école offre aussi une possibilité d'échanges, non seulement avec le corps enseignant mais avec les pères, les mères des camarades de nos enfants. Il suffit d'aller, les premiers jours de la rentrée, à la sortie de l'école et y retourner quelques temps plus tard pour voir l'évolution qui s'y est tramée: les mères repliées sur elles-mêmes ou sur leurs chéris parlent désormais avec la maman de Fabien ou de Jean. On propose ses services, les enfants s'invitent, une véritable collaboration s'est instaurée. A la limite, la vie scolaire peut engendrer une vie de quartier. Elle n'est plus isolée, elle fait partie d'un tout. Par là même, l'enfant se retrouve situé dans sa totalité.

Bien sûr, tous les parents ne peuvent considérer cette sortie comme une possibilité d'échanges individuels: c'est exclu pour ceux qui les font chercher par la femme de ménage, la gardienne d'immeuble, la cousine ou une grand mère. Dans ce sens, la sortie est le reflet de la réalité sociale qui pèse très tôt sur l'enfant.

Que peut-on faire effectivement quand on travaille toute la journée et qu'on ne peut absolument pas se rendre à l'école à 16 heures 30?

Une fête possible

Il n'est pas question pour autant de croire qu'on est de mauvais parents dès qu'on ne va pas chercher ses enfants à l'école. Ces derniers comprennent très bien les contraintes mais il est justement important de leur montrer, dès leur plus jeune âge, que nous ne sommes pas sur terre uniquement pour subir les contraintes extérieures, sociales. Nous pouvons aussi être acteurs.

Profitons d'un samedi ou d'un jour dans le mois pour aller les chercher, profitons de l'inhabituel pour en faire un événement familial. L'enfant s'en réjouira. Ce sera une façon de lui montrer que la fête existe, ou peut exister, si on le désire, si on la suscite. Montrer que la fête existe, c'est accepter d'oublier pour quelque temps ses soucis d'adultes, c'est désirer rencontrer ses propres enfants en étant soi-même enfant, 'régresser' d'une certaine façon, ne plus communiquer d'adultes à enfants mais d'égal à égal. Peut-être l'enfant souhaiter-t-il considérer la sortie d'école comme des retrouvailles, avec la même joie que l'on éprouve quand on retrouve un ami de longue date, ou un membre de la famille qui nous est cher.

Lors de nos entretiens une institutrice déclarait: 'je perçois bien la vie de mes élèves d'après le ton des retrouvailles'. L'enfant a besoin du sein maternel pour se compléter mais aussi du plaisir de la mère à le donner. Il a besoin de l'approbation des autres pour prendre à son tour, plaisir à marcher, à parler. Il a besoin de se sentir vivre, d'être intéressant pour les autres, pour avoir vraiment envie de vivre. Mais du même coup, surgissent les conflits inhérents à tout 'complément': le sein qui n'est pas là quand on l'attend, la parole qui ne vient pas à l'heure. . . .

Enfin, du côté des parents, il semblerait qu'ils attribuent plus d'importance à la rentrée qu'à la sortie d'école. La première correspond au départ du foyer et à la prise en charge de l'enfant par une entité autre que la famille. Prise en charge d'ailleurs de plus en plus importante que nous subissons tous



dès notre naissance et tout au long de notre vie: prise en charge par la crèche, par l'école maternelle, prise en charge par l'entreprise, etc. Prise en charge généralisée qui conduit à l'effacement de plus en plus flagrant et à l'importance de plus en plus réduite du rôle de parents.

Or la sortie correspond à la fin provisoire de cette prise en charge par l'école. Peut-être, n'est-ce encore une fois qu'une de ces situations où l'enfant 'témoin du pouvoir', servant de faire valoir aux adultes, se trouve 'chosifié', réduit à l'état d'objet. Car ne l'oublions pas, il existe toujours à un niveau latent une complicité parents-école, une complicité parents-école, une complicité des adultes qui veulent modeler l'enfant selon leur désir. Relire ces quelques réflexions jetées ici sur cette 'sortie d'école' permettra peut-être de démystifier cette connivence souvent occulte.

Communication and Education: The unobstructed universe

Carol Jeffrey, London, UK

In **Supernature** Lyall Watson speaks of living things being involved in an open dialogue with the Universe. Among human things, unfortunately there is so much division that this dialogue tends to become two monologues who cannot hear each other. This lack of communication is described by Laing as 'the disarray of personal worlds of experience, whose repression, denial, splitting, projection and general desecration and profanation our civilisation is based upon.'

In such a state of alienation, our greatest need is for bridging, for the dissolving of the frontiers and barricades between man and man, between man and woman, between child and adult, between the organism and the Cosmos.

Communication between Child and Adult

In the realm of education in its widest sense, the first essential bridge is between the child and the adult. One fundamental meaning of 'education' is the giving of nourishment. There is no 'leading out' if there is no communicating viaduct.

Riding in a steam train some years ago, in an old carriage with seats for five a side, I occupied a corner opposite a young mother and a four year old boy. The other occupants were all men, mostly behind their newspapers. The child was bright and intelligent, and having no seat for himself, he tried to stand, kneel or sit on his mother's lap in order to see out of the window. He questioned his mother constantly and intelligently but was every time told to 'be quiet, sit down, keep still!' in anxious whispers by an obviously worried mother who kept glancing apprehensively at the eight men, expecting signs of annoyance from behind the newspapers. This went on for some time and past several stations; 'Mummie, why didn't the driver stop at that station? — that was a station wasn't it? — Do you think it was only for parcels and things? — Shall we go in another tunnel? I

don't think that was a tunnel was it? — that was a bridge, I saw a car going over the top.' As there was no reply except the repeated 'Be quiet — sit still,' the child at last relapsed into silence. But soon he noticed a train taking in water from an overhead pipe. This was too much! Up he jumped, pointing excitedly, 'Mummie! look! he's putting water in the engine, look, do you see? — do you think it's **hot** water? Do they hot the water first?' At this the worried mother burst out in despair of ever keeping her very normal little boy quiet: — 'Oh! do sit down and be quiet. **Don't be so childish!**'

There was the broken bridge, the failure of communication, not only between a child and an adult, but also between the adult part of the mother's personality and the child part of her. Because the mother herself was too anxious a child, afraid lest the child characteristics within herself should be rejected and condemned, afraid of the fancied and perhaps remembered anger of the eight 'fathers' in the carriage, to say nothing of the menace she might have felt me to be, because she was so afraid of the behaviour appropriate to a child, she could only try to make her little boy also afraid of being a child, which was, of course, just what he could not help being.

When the mother scolded her child saying 'Don't be so childish!' I could not refrain from laughing openly and said to her 'Well, what do you expect him to be?' at which the eight men put down their newspapers and laughed heartily too. The poor woman was covered with confusion, and almost in tears cried out 'I only wanted him not to be a nuisance!' We were able to reassure her that we approved of the child and his chatter, and to restore her peace of mind. Meanwhile the little boy watched all this with wide delight, and as soon as there was a pause, he deliberately addressed the whole assemblage of 'fathers' — 'Was the driver putting **HOT** water in the

engine?' So it was only a temporary break this time and the communicating movement was restored by our approval of the 'childish child', which released both the mother and 'the child within the mother' from fear.

When a child is consistently stopped from being just what he by nature is, the result is an alienation of himself from himself, perhaps the greatest of all human problems. As developing children keep bursting out of the patterns which adult society imposes on them, their development has to be contained in conventional moulds by a system of force. The patterns and consistencies of nature are there naturally, but in human society the rules and modes are set up and maintained artificially. Both outer and inner children are constantly pushed back into the ready-made moulds by every kind of force, kind and unkind! until they have, by constant conditioning, established that 'false self system' which is acceptable to adult and social authorities generally.

If only children could be given to understand from the first that **what they naturally are is what they should become**, they would be infinitely more secure and willing to learn the necessary controls and direction of their normal and inevitable energies. There is still too much of the mother's command to her older child — 'Go and see what baby is doing and tell him not to do it!'

A five year old boy was being questioned by a rather fatuous aunt, 'Well dear, and what are you going to be when you are a big man? —' No answer. The child literally had his back to a wall as the aunt bore down upon him, and he stood there with tight lips. The questioning went on with hurt insistence. 'Aren't you going to tell auntie?' No reply. 'Surely you know what you want to be? — Going to be an engine driver, or a big policeman?' No answer. 'Oh well, I'm not going to talk to you if you won't tell auntie!' At this the child burst out angrily at the silly adult and said with the utmost force 'I don't want to be **anything, I want to be ME!**'

When the child's way is the right way

Often the child's way is the right way, even if some adaptation has to be made. One of my sons, aged fifteen, was listening to me apolo-

gising to him for the many mistakes I was realising I had made in handling him earlier in his life, and after hearing my regrets for a while, the boy turned to me and said 'Yes, I know, but why couldn't you have said this to me before in all these fifteen years? **I would have told you what to do!**'

Communication with the physical body

In this part of the western world at least there is a great failure in open communication with the physical body, and we learn almost from birth that much of our bodily experience must be suppressed and diverted from the natural. Guards stand sentinel at our synapses. Neurological impulse patterns are conditioned and often permanently estranged from their original goals. Our muscular systems are armoured and artificially 'trained'. Yet it is in the realm of early bodily experience that the all important basis for the young child's later management of his life affairs needs to be securely provided.

In one children's hospital there was a special unit which took in infants who were dying, often from no particular disease, but just fading out of life. These babies seemed unable to relate to the outside world at all, not even to their mothers, as though there was insufficient bridging for them to cling to. Then a doctor had a bright idea. He imported into the unit a number of specially chosen mentally defective women and gave each woman one of these babies to nurse, under supervision from trained nurses who were also selected to cooperate in the experiment. These mentally deficient women had very little intellect. Their life was mainly of the body. They cuddled the dying babies, fondled them, slobbered over them, so to speak, and hardly ever put them down. They were held and carried and stroked and practically licked back into life, as an animal will lick life into her newborn young, the living bridge of communication. Miraculously as it seemed, most of these dying infants came back to life, a life which now offered a bridgehead which they could comprehend with the body and make use of.

The left-handed child

An interesting example of the lack of this physical communication is found in the often

misunderstood experience of the left handed child, especially if he happens also to be right eyed. Such a child is doubly handicapped from the start. Not only does he have to find out how to cope with the manifold practical difficulties which are a check on his spontaneous activities, and a continual irritation and frustration in a right handed world. There is also the complication of the adjustment of the leading eye being opposite to the leading hand, demanding intricate compensation in the brain. Not only all this, but he feels as well that there is 'something wrong' with him; even to this day adults use the word 'wrong' in speaking to him: — 'You are wrong handed to it — you are doing it the wrong way round etc.' The despair and desperation of these original 'failures' can undermine a child's whole school life or even health unless he can be helped and assured emotionally and individually in the early stages.

Separateness, difference and singularity

A thirteen year old boy who was being scolded by his headmaster for poor work in certain subjects replied 'Well, there are only two teachers in your school who can teach, and I get on all right with them!' The wise headmaster agreed but asked the boy why he thought those teachers were good educationalists, and the boy said 'Because **those two teachers learn from us, and I can learn anything from a teacher who learns from me!**' Mutual communication with equal valuation at each end!

To be singular, there must be something to be singular from, which is especially significant in any one to one relation. 'Incomparability' must be accepted in a communicating relationship, and one truly loves only when one experiences the other's personality as a world in itself.

Man is moving into the cosmos

Archaeology and mythology search into the past and try to communicate with what lies there. Space travel is creating bridges into the cosmos which could lead into the past or the future or both. We are more and more involved in astonished recognition of new sciences, surprising reversals of many of the revered theories and established facts. The

descriptive evidence piles up concerning the psychic universe in which appear events and entities which are in functional communication, following their own laws and interpenetrating into the physical world as we have known it.

The vast body of knowledge accumulating in this field, the confirmed and sifted experiments in all that goes under the name of 'psychic discovery' can no longer be ignored or relegated to the realms of fraud, cranks or magic, black or white. It is impossible now to ignore the psychic dimension of all living things. Many aspects of various life forms on this planet are controlled and maintained by rhythms and harmonies and communications existing within the 'cosmic chaos.' A sea creature who depends entirely upon the solar day for its whole cycle of life and reproduction can be shut up in an underground cavern totally deprived of any experience of the sun. After a short period of disorientation, however, an entirely new rhythmic control appears. The creature has constructed a new bridge and got into communication with the moon. It has successfully become a lunar child. A potted plant responds to the death of an animal nearby, and a mother rabbit exhibits dramatic signs of distress at the precise moments when each of her litter is killed in a submarine on the sea floor hundreds of miles distant. Sponges and oysters exhibit similar functions of mysterious relation. A wineglass of perfume poured into the sea at a given point will attract a certain type of eel from many miles away.

What kind of communication is this?

The human level of cosmic communication

On the human level we are familiar with telepathy; there is water divining — which is best done by an elephant — there is the response of plants to human emotion or even intention, There is Jung's shattered bread knife, and there is the bent fork and teaspoon. There is 'eyeless sight' and the skin sight of the blind. What of absent healing and the age old phenomenon of prayer?

The widespread revulsion from 'dabbling with the occult' is perfectly legitimate but I hope that we are beginning to differentiate non-sense from nonsense, and that para-

sense, together with para-psychology, will soon become respectable.

In **The roots of Coincidence** Keostler writes:- 'The limitations of our biological equipment may condemn us to the role of Peeping Toms at the keyhole of Eternity. But let us at least take the stuffing out of the keyhole, which blocks even our limited view.'

If we destroy this planet, through insufficient communication within ourselves or with the cosmos, through ineffective and unaccepted communication between the minds and souls of people and nations, through ignorance of what lies beyond the atom, through the fierce resistance to what is beyond our consciousness; or if another ice age does it for us, would life as we have known and lived it here evolve again? Would it want to? Or would that 'death' be the essential step towards the transcendence of the somewhat sorry mess we seem sometimes to have made of the present experiment of life here; a life perhaps which could be one among countless billions of others, any one of which could have developed forms more advanced — backwards or forwards — than our own, and so different from us that our relatively limited minds cannot span the possibility?

Finally, are we going backwards? Do we need to go backwards to this sort of knowledge and communication? If the eel and the sponge and the oyster have known this kind of unimpeded sympathetic communion and still know it, have we lost it in the peculiar barriers which our evolutionary differentiations have brought about?

The role of Education

It seems to me that Education in all its forms needs a wider base and continuous expansion of our whole system of fitting human beings into an all-embracing functional environment, and of building the man-made systematology into which our children are born upon a more honest principle of communication and a wider liberty of relationship. This could begin at once, tomorrow or today — in any and every moment of communion. The word 'communication' means 'to open into, to share', and our social, educational, religious and personal systems could all do with a more knowledgeable and more reverent pouring in of this kind of natural intimacy.

Such unity of knowledge, and such width and depth of communication would, I can imagine, lead towards 'the unobstructed universe' and the ultimate and steady transcendence of our present too narrow and too limited educational systems and opportunity.

Carol Jeffrey began work in her Mother's school for maladjusted children. Trained in music as an amateur and seriously in Remedial Education and Psychology in Oxford and London Universities, she has followed Jung, and practised in London as a Child Psychotherapist and adult Analyst for 30 years. She is now secretary of the Open Way Trust and is married with three children and eight grandchildren.

Comments upon Carol Jeffrey's article have been, and are invited from all parts of the world by 28 February for publication in May.
Ed.

WORLD EDUCATION FELLOWSHIP BOOK SCHEME (INDIAN SECTION)

Allied Publishers Ltd., 15 Graham Road, Bombay, 400 001, India

The aim of the Book Scheme is to provide thought-provoking, interesting and informative literature on contemporary issues and problems in education. It is planned to cater for the interests of educators, parents and people in other professions the world over.

The editorial committee invites proposals for books to be written either by individuals whether members of the WEF or not; or as symposiums. Themes could be of universal application; or be concerned with specialised matters, or a limited area, so long as they are not dealt with in a parochial way.

A one-page, or about 500 word, synopsis of content of a proposed book is asked for, together with an indication of approximate number of words and illustrations, if any, and of the date, if accepted, by which the Ms could be ready. See page 27.

Such proposals should be sent to the Convenor, WEF Books, 18 Campden Grove, London, W8 4JG. UK.

Pleased that Jo Kelly has provoked a reply, we regret that her bibliography was inadvertently omitted in the September/October issue. It now appears at the end of James Breese's piece in which overseas readers may well substitute 'English' by whatever is their mother tongue.
A.W.

Writing—a skill or an art?

James Breese, Goldsmiths' College, London

This article is inspired by the reading of Jo Kelly's **Creative Writing in the Secondary School**.¹ While agreeing with much that she says, I wish to question a number of her apparent assumptions, and I want to raise a matter of topical and crucial importance—the extent to which the writing of English (or any language) is dependent on instruction, on one person telling, suggesting to, advising another what to do.

I have used the words 'skill' and 'art'. 'Skill', to me, involves gaining mastery through the help of instruction and a striving to find a 'right' way. It involves precision and attention to detail. 'Art', to me, involves exploration, trial and error, and a working out in one's own way. For me, it can really only exist after the basic skill has been learned. I will try to explain what I mean by analogy. At the present time I am trying to teach my son to drive a car. Some fifteen years ago I learnt this particular skill myself. In the ensuing years, for me, driving has become an art, by which I do not mean I am necessarily a particularly good driver. But I drive without the advice of others. I have found my own way of carrying out the particular movements I was taught and my driving is an expression of my personality. When my son makes an error, for example stalls the engine, I feel a need to help him over his problem. One way would be to take him to a very quiet road and let him experiment by trial and error, let him go on trying until he finds a solution. But my particular personality causes me to react differently from this. I first try out the movements of feet and hands that are involved in starting, thinking exactly what it is I do, bringing into the conscious what for years has been unconscious. I then put these reflections to him, in effect suggest that he does what I do. He tries and eventually gets the co-

ordinated movements right as shown by the fact that the stalling becomes much less frequent and finally very rare. As an advice receiver he may experience humiliation at being told what to do; he may possibly take longer to solve the problem than if he had been offered a pure 'trial and error' experience. I do not **know**. I can only have an opinion. My point is that I choose to see driving as a skill for the mastery of which 'being told' is part of the learning process.

In making out her case for personal and 'creative' writing in which 'there is the opportunity to concentrate on one's representation of experience,' (p.142) Kelly dislikes 'pressure on the English department to provide exercises in sentence construction and grammar, to give practice in the organization of information' (p.141). What is not clear is whether it is the **pressure** she dislikes or the **exercises** as such, or both. From the general tenor of her article it is tempting to conclude she dislikes exercises as well as pressure. She seems to imply that provided they are writing personally and from experience of what they understand children will write in such a way that others will be able to understand them. Children will thus never need to do any exercises analogous to the learner driver's exercises mentioned above. Kelly produces her evidence to demonstrate her point, but it seems to me to be important for all those concerned with education to be aware that her view is not the only tenable one. For example, Colin Peacock² has recently suggested that the disappearance of formal grammar teaching in the English curriculum leads to a loss of the ability to 'reflect' and that this ability 'is an important, perhaps vital, influence on the development of abstract, logical thinking.' Peacock bases this contention on the argument of Vygotsky³ that it is because of

instruction in grammar and writing that the child becomes aware of what he is doing and learns to use his skills consciously. While acknowledging that the construction of sentences in speech is unconscious, Vygotsky seems to be implying that in writing such construction needs to be conscious, presumably to the point where the child can explain the component parts of words and of sentences. Does such an analytical approach inhibit the ability to write creatively? One who thinks it need not is Derek Tozer,⁴ Head of an English Department who, in a letter, following up Peacock's article quoted W. B. Yeats' answer to the question why he always succeeded in making his meaning clear on even the most obscure subjects, 'The answer is quite simple: I was drilled in grammar and syntax at school.'

It may be that there are some natural writers who absorb the rules governing sentence construction without instruction or explanation, just as there seem to be some natural, self-taught musicians and painters. Thus it would be wrong to insist that what Vygotsky says must apply universally or that what Yeats says about himself would be substantiated by other authors who write with clarity and distinction. It may also be the case that pupils get from the teaching of grammar as much in the way of effort and enjoyment as their teachers put into it. Those who are themselves bored by a topic or a subject are unlikely to teach it effectively. The problem remains, however, that in refusing to teach grammar a teacher may be depriving children of gaining an insight into language which he, the teacher, possesses as part of his background knowledge and which Vygotsky says helps the child 'to rise to a higher level of speech development.'

While stating that the teacher has a responsibility to suggest ideas and experiences that are worth the children's attention, Kelly goes on to decry collections of 'useful' words and phrases as being counter-productive and directing attention away from meaning. In order to avoid misinterpretation it would surely have been helpful for Kelly to explain the origin of such collections. If she means collections that come simply from the teacher or the textbook then I might well agree. But

the question I would put to her is how did the children whose work she quotes reach the stage where they used words like 'undergrowth', 'scampering', 'fair-sized', 'cringe' — words that I feel are unlikely to be within the everyday repertoire of the urban working class child. Such words might well be met in literature and attention called to them by discussing them and listing them on a blackboard. Would it be inappropriate to set an exercise asking the pupils to make up sentences or a story using them? Does active vocabulary just grow or does it have to be helped by specific practice? My own feeling is that, for many, specific practice will be helpful, but I have to admit this feeling is based on what I did when I taught. Who can say for certain whether I was mis-guided? It is, of course, possible that Kelly and I are not in disagreement, that such exercises, derived from the pupils' shared experience in literature with the teacher, would be acceptable.

While Kelly does not specifically mention other types of exercises such as those for assisting in the understanding of and improvement in spelling and punctuation it would be interesting to know her opinion as to the best method for spelling and punctuation to be taught or caught. My own feeling, based on, admittedly, and understandably, limited experience of a few postgraduate student teachers whose spelling errors would be likely to cause eyebrow raising among at least the more perceptive of their comprehensive school pupils, is that they have never been properly shown how systematic much English spelling is. The sort of example I have in mind is the student who writes -ley as an adverbial suffix and whose ignorance about prefixes causes him to write 'dissapoint.' My concern that too little is done in schools to teach pupils about the structure and derivation of words is substantiated by an article from an experienced A-level English examiner⁵ who quotes as examples of poor standards in the work he has to mark, inability to spell words like 'writing' and 'better', confusion over 'eminent' and 'imminent' and the problem posed for him in trying to interpret 'cronical,' while, 'Syntax is so mangled that sentences are produced that make

no actual sense.' While the candidate who produced the personal (?) sentence, 'This aids to lead him into a poor man,' may know what he means, can he expect anyone else to do so? If personal and creative writing is over-emphasised at the expense of clear, if not objective, writing, then pupils may grow up to think either that readers do understand when they do not, or that it does not matter whether the reader understands. While there may be a place for what Lewis⁶ calls 'private' writing, writing that is purely for the writer rather as some painting is simply for the painter, most school writing needs to be public. Anyone with the minimum knowledge of learning theory knows that the longer errors go uncorrected the harder it is to eliminate them. Kelly decries attempts to 'operate directly on the language.' Would she have been horror-struck by my requiring pupils to write sentences showing the correct uses, after explanation, of 'its' and 'it's', 'wear' and 'where', 'eligible' and 'illegible'?

The new approach to English teaching which emphasises personal and 'creative' writing has of course much to commend it and undoubtedly serves to redress a balance. I often wish now that in my own attempts to teach the subject I had had the benefit of the sort of course that Jo Kelly and her colleagues provide for student teachers. I should personally have benefited greatly. But I have now for some time wondered whether this new emphasis may have been at the expense of the need for a mastery of basic skills and of the understanding of structure. A further puzzle for me is the difference in approach to language teaching between some teacher trainers of English on the one hand and their counterparts in Modern Languages on the other. Whereas the former seem to encourage personal expression among their pupils and question the need for standard English, the latter seem to treat the learning of a foreign language as a skill to be mastered via close attention to detail and a striving for accuracy. Thus accuracy in expression, precision in pronunciation and the need to practise structures thoroughly and constantly are emphasised. In other words, Modern Language mastery is seen as the learning of skills. I am not aware that those who write and lecture

about the teaching of English take a similar line. The argument that children already know English, because as their native tongue they have already picked it up, does not convince me because of the considerable differences in vocabulary, fluency and clarity of expression which children of the same age exhibit. The same will be true of abilities in music, football, needlework or any school subject. Those with high ability will often seem to absorb the skill element with little conscious effort, learning through observation and quickly reaching the stage where their performances portray artistry. But the average and less average, whether the skill be driving or writing, will, in my opinion, require instruction and directed teaching and a need to practise their exercises.

References

1. Jo Kelly, 'Creative Writing in the Secondary School', **New Era**, Sept./Oct. 1976, pp.140-144.
2. Colin Peacock, 'Goodbye Grammar', **Times Educational Supplement**, 17.9.76, pp.35-36.
3. L. S. Vygotsky, **Thought and Language**, The M.I.T. Press, 1962, p.101.
4. Derek Tozer, 'Grammar Makes Minds', **T.E.S.**, 8.10.76, p.22.
5. An Examiner's View, 'Mediocrity is Not Enough', **Daily Telegraph**, 25.10.76, p.10.
6. M. M. Lewis, **Language and the Child**, N.F.E.R., 1969, pp.92-95.

James Breese taught for 23 years in independent boarding schools and at a boys' grammar school before being appointed to the post graduate department at Goldsmiths' College. He is married, with two sons. Author of 'Psychology and Everyday Life' 1971. Educated at King's College, Canterbury; Trinity College, Oxford; and Birkbeck College, he has degrees in classics and in psychology.

The following bibliography should have accompanied Jo Kelly's 'Creative Writing in the Secondary School' which appeared in the Ideas component of the New Era, September/October 1976, pp.140-44.

Georges Gusdorf, **Speaking**, 1953. **Arts and the Adolescent**, Schools Council Working Paper 54, 1975.
 Susanne Langer, **Philosophical Sketches**, 1962.
 George Kelly, **A Theory of Personality**, 1963.
 James Britton, **Language and Learning**, 1970.
 Michael Polanyi, **Personal Knowledge**, 1958; **Writing across the Curriculum**. Schools Council Project, London University Institute of Education.
 Barbara Hardy, **Towards a Poetics of Fiction (3) An Approach through Narrative**, 1968.
 Ted Hughes, 'Myth and Education' in **Children's Literature in Education**, March 1970.

Cyril Burt and intelligence

Sensational charges of fraud were levelled against the late Sir Cyril Burt, father of British educational psychology, by the London **Sunday Times** on 24 October 1976 to whom the New Era makes acknowledgements. Other leading psychologists are convinced that Burt published false data to support his controversial theory that intelligence is largely inherited.

Not only were Burt's ideas fundamental in influencing British education for half a century — from the late 1920s up to his death in 1971 — but they also inspired the public controversy over race and intelligence, which has been led in Britain by Professor Hans Eysenck and in America by Professor Arthur Jensen, a former post-doctoral student of Eysenck.

There are four main charges:

That Burt often guessed at the intelligence of parents he interviewed but later treated these guesses as hard scientific data.

That two of Burt's collaborators who are named as authors of research papers may never have existed and that Burt himself wrote the papers making use of their names.

That Burt miraculously produced identical answers accurate to three decimal places from different sets of data — this is a statistical impossibility and he could have done it only by working backwards to make the observations fit his answers.

That Burt used this method of working backwards in another way; by supplying data to fit predictions of his favourite genetic theories, he appeared to offer hard scientific proof where it did not exist.

In the wake of the argument set off by Jensen and Eysenck, Dr Leon J. Kamin, professor of psychology at Princeton, has been collating Burt's figures. He discovered that they varied seriously from one paper to the next. At Hull University Dr Ann Clarke and her husband, Professor Alan Clarke, have been checking the consistency with which Burt's figures fitted his theories.

Kamin says: 'The frequent arithmetical inconsistencies and mutually contradictory descriptions cast doubt upon the entire body of Burt's later work,' And the Clarke's conclude: 'Scientifically Burt's results are a fraud'.

Burt was dedicated to the idea that differences in intelligence are largely inherited, and in the 1950s when he was an emeritus professor of University College, London, he pub-

lished a series of papers which have been widely quoted as model work demonstrating the validity of this idea. Burt was so eminent in his lifetime that his work was accepted without question, escaping the usual processes of scientific scrutiny. His genetic theories rest on two main sets of observations, one on the relationship between intelligence of parents and their children and the other on the intelligence of identical and non-identical twins.

His educational theories are still important. He advised teachers that 'innate general intelligence' as measured by tests was the most important factor determining success in the classroom — so underrating the importance of social factors.

Burt's ideas strongly influenced the British 1944 Education Act and his contribution was recognised in 1946 when he was knighted. By suggesting that there should be three types of school for children with different abilities — grammar, technical and secondary modern — the Act echoed his theory that intelligence was innate and unlikely to change during teenage years. This set the pattern which in some places still persists.

Since the **Sunday Times** revelations there has been a considerable correspondence in the daily **Times** on the subject of heredity and intelligence. For example, on 1 November Mr Philip Humphreys wrote 'Could we not reach a philosophical agreement about the meaning, if there is one, of the term "heredity"? . . . To an ovum being fertilised the spermatozoon is environment; but in that fertilising act the agent is transformed into the product's heredity. And so universally. But what if anything is gained by saying so?'

And on 5 November Professor Colin Hindley of the London Institute of Education wrote: 'An exciting implication of current experimental genetics is that heredity need no longer be seen as in some way laying down fixed limits to human development. The genetic mechanisms themselves are becoming open to manipulation, so that we seem to be entering an era in which change can be affected either by changing environments or changing heredity.'

The New Era has asked certain people throughout the world what they thought about the standing of Burt's researches at the time they were published, as well as reactions to his advocacy, of the tri-partite system of secondary schooling.

So far Raymond King has replied:

The exposure of Burt's manipulation of data to support conclusions upon which he was already decided destroys the credibility of his later work. It is on this that the indictment is based, but it is bound to cast doubt on the reliability of his earlier work.

What is mainly at issue is the heritability of intelligence and Burt's dictum that genetic factors account for 85% of the measured I.Q. To destroy Burt on this is not to settle the question. Independent research by psychologists leaves them still deeply divided on the respective contributions of inheritance and environment and their interaction, which must have regard to the pre-natal and fortuitous as well as the more observable social, cultural and economic environment.

I served in schools during most of the time in which Burt was a leading, but not the only, authority on the measurement of intelligence and the use of I.Q. in selection.

The theory of intelligence that I was taught in my post-graduate training year in the Cambridge Training Department in 1922 was that intelligence was innate, of fixed amount, ceased to develop after 16 or so, and was measurable early in life, certainly by 11.

For one who after three years war service had deliberately chosen the teaching profession and shared the hopes of the authors of the Fisher Act of 1918 for a great expansion in education, this was a pessimistic doctrine with which to set out. If educability was fixed by nature and nurture made little or no difference, secondary education as then conceived would remain above the 'ceiling' of the vast majority.

The doctrine owed much to Burt who as psychologist to the L.C.C. had experimentally introduced intelligence testing into the junior scholarship examinations before 1920.

My own introduction to it came through other channels.

As Head of a northern grammar school in 1926 I became familiar with the Northumberland Tests in which Godfrey Thomson had replaced the old scholarship examination in a wide range of subjects with an Intelligence Test of his own devisal along with standardised tests of attainment in English and Arithmetic. This was the genesis of the Moray House Tests which Godfrey Thomson instituted on his removal to Edinburgh.

At the time this innovation was welcomed by liberal-minded headmasters as a democratic step designed to do justice to the bright child from the elementary school and the culturally deprived background. It was clearly desirable that the limited number of 'junior scholars' should be pupils capable of profiting from the kind of education we offered. In due course it was shown that the intelligence test, and next to that the English Test, was the most reliable single predictor of success in the school certificate examination. We had not yet been made aware of the hidden (social) bias in these tests and that some of our junior scholars had done better than we knew in overcoming it.

Nevertheless among the scholars there were some failures. A few London Heads, I recollect, put the figure fairly high and compared scholars adversely with their fee-payers, but I suspect they were Heads who chose their fee-payers from a wide field and from favourable suburban areas.

Once pupils were in the schools, and apart possibly from their initial placing, I think it would be generally true to say that their I.Q.s were forgotten. We soon became aware of factors other than the entrance tests that decided a pupil's success. In my own school I had dispensed from the start with 'marks' and form orders

and substituted other modes of assessment, introduced a tutorial system that gave the pupil a permanent mentor and the parent a continuous point of contact with the school, and, as an outcome of this, started a parents association, that in regular open forum could raise any school matter in which they were interested. These arrangements left us in no doubt that a most important factor in a pupil's success was supportive parental interest.

In the thirties the earlier theories of intelligence appeared less and less to match the facts of experience. This came evident as secondary education expanded, not only in the grammar schools but also in central, technical, and senior secondary (modern) schools, and as the percentage of 'free places' was increased so that their numbers equalled and often exceeded the numbers of fee-payers. Heads of schools could hardly fail to note discrepancies in the working of the selection system. A considerable number of their fee-payers (in the main, 11 plus failures) proved as academically apt as their free-placers. In the typically three-form entry London grammar schools, one might expect to find only the equivalent of two forms capable of sustaining the normal academic course over its five years. The rest, including a disturbing number of free-placers, made up a 'C Form' of unwilling learners and early leavers, or, in more fortunate cases, having the benefit of a curriculum reconstructed on more practical and 'modern' lines.

At the same time the top forms of central schools and selective senior schools were reaching school certificate level.

This situation and the recognition, as in the Spens Report, of forms of secondary education other than the grammar school led four experienced Heads of London grammar schools in a pamphlet published in 1942 to base the 'Democratic Reconstruction of Education' upon the idea of one school at the secondary stage instead of a number of types. This was the first 'blue print' by practitioners of what presently came to be called the comprehensive school. The bases of their proposals were further developed in the light of early experience of 'interim' comprehensive schools in the ENEF Pamphlet, **The Comprehensive School** in 1949. This was circulated in influential quarters, the London County Council for example brining it to the notice of their Education Committee, Officers, and Inspectors. In spite of the fact that an unplanned tripartite division of schools, grammar, technical, and secondary modern, had come about in London, the L.C.C. in its Development Plan had given a powerful lead to comprehensive reorganisation. Thirty years on this at last seems on the point of completion. Though Burt did not invent the London system, elements of it possessed a fixity that it may be thought Burt's influence had strengthened.

But the Group Intelligence Test for secondary school selection of which Burt was the chief architect has now had its day.

The comprehensive school replaces selection by guidance. This is the area in which we look to individual and social psychology for help. Individual intelligence testing has its place in identifying underachievement and dealing with retardation. But it is in the field of educational and personal guidance in schools that we look to the psychologists to improve our practice, counselling, diagnostic methods, continuous assessment, motivation, and in the field of mental health.

At the present time and in the comprehensive schools, there is the need for more studies of the school as an institution, the roles and relations within it, and its internal management structure.

Had psychologists but served these ends with half the zeal they have served 11 plus selection, the comprehensive schools would now have been less naked to their enemies.

Tolstoy, Lenin and Gandhi

Antony Weaver, UK

James Collinge's illuminating article on the school at Yasnaya Polyana inspires me to attempt to add a word of explanation of Tolstoy's particular brand of non-violence. This is all of a piece with his letting the children continue 'struggling in a screaming heap on the floor' and his belief that they 'could not be taught creative writing only how to go about it'. Though Jean Jacques Rousseau, whose medallion portrait he wore round his neck for many years, was the most profound influence of his youth, yet Tolstoy went far beyond Rousseau — whose objectives were to promote the 'general will' — in advocating an educational setting in which spontaneity would flourish.

Lenin points out that Tolstoy's writing occurred mainly in the period between the emancipation of the serfs in 1861 and the revolution of 1905. He accuses Tolstoy of being over-identified with the serfs and as confused as they about how to overcome their plight. He gives Tolstoy the credit of portraying indelibly the 'enemies of the working class' in his novels, but flatly declares his philosophy of non-resistance to evil to be the most serious cause of the defeat of the first revolutionary campaign. In his essay on **Tolstoy and his Epoch**, written in 1911, Lenin regards oriental quiescence as fundamentally pessimistic.

How had Tolstoy arrived at his theory of non-resistance? How did he answer Lenin? And in what way did Gandhi extend the concept of non-resistance?

The essential motive in Tolstoy's thought is his revulsion from violence. This perhaps was brought about by the events of Sevastopol and his witness of a public execution in Paris, as well as by fear of his own aggression, and was certainly rationalised in his adoption of the Sermon on the Mount. In his **Law of Violence and Law of Love** and in the **Letter to a Hindu**, both written in 1908, Tolstoy shows that the Orthodox Church (and indeed in his view every other organised religion) has departed from the simple acceptance of love as a rule of life. The love which demands resistance to evil by violence, he held, is a contradiction in terms.

Tolstoy's fear is that man is incapable of wielding power of any kind over other men without using it to coerce them. Non-resistance then becomes an essential, since a more positive assertion, even against evil, would bring the corruption of power with it. In the **Slavery of our Times** (1900) Tolstoy shows that governments are the chief organisers of violence — either plundering other nations or attempting to control their own people. Through the institution of private property (i.e. land or the means of production) a minority is able to exploit the majority. Through the legal system, backed in the last resort by armed force and the prisons, property is defended.

Therefore, he says, that if a man really wishes to better not **his** position alone, but the position of people

in general, he must not do those wrong things which enslave him and his brothers: it is possible to abstain from entering governmental institutions such as the army, the police force, or the judicial or revenue service, and a man can give preference to a worse-paid job if it is more in line with his principles.

Tolstoy spent his long life wrestling with himself (and with his wife) in the search for 'a single great vision' which would provide a principle upon which to act. It would seem that in his writing he did attain such vision, though he was not able to live up to it so far as his family was concerned.

He could not see why the socialists insisted that the revolution must be made by the minority of urban workers. Far more effective he, and likewise Kropotkin, thought would be an agricultural revolution in which the peasants, who were more nearly self-sufficient, took matters into their own hands to form autonomous communities.

In the **Appeal to Social Reformers** Tolstoy foresaw the folly of revolutionary violence. As he put it, in order to fill one hole it is stupid merely to dig another. He warned Lenin that the Bolsheviks in power would institute a system quite as coercive as the Tsars' they sought to replace. And as soon after the revolution as 1920 Kropotkin visited Lenin to beg him not to indulge in the practice of taking hostages and of executions. 'If you admit such methods, one can foresee that one day you will use torture, as was done in the Middle Ages,' he wrote. 'How can you, Vladimir Ilyich, you who want to be the apostle of new truths and the builder of a new state give your consent to the use of such repulsive conduct, of such unacceptable methods? Such a measure is tantamount to confessing publicly that you adhere to the ideas of yesterday.'

Centralisation under a single party State, produced a typical unsuccessful revolution. Stalin's excesses indeed became an indictment of Lenin's theory.

Tolstoy had long been interested in Indian philosophy and the lot of that country under British rule. It was in 1908 that he wrote **A Letter to a Hindu**, addressed to Tarakuatta Das, in order to oppose Das's policy of violent resistance to the extraordinary paradox of the enslavement of hundreds of millions of Indians by a handful of British. The essay was widely publicised and attracted Gandhi, who, already deeply impressed by the **Kingdom of God is Within You**, understood its implicit message of civil disobedience and passive resistance. When he first wrote to Tolstoy it was to inform him of the passive resistance campaign that he was leading among the Hindus in the Transvaal aimed against the discriminatory British laws. Gandhi sent him his book **Indian Home Rule** which Tolstoy read and warmly praised — 'it is a profound condemnation, from the point of view of a religious Hindu, of all European civilisation,' he wrote. Tolstoy regarded Gandhi as

one of his followers, and after his death Gandhi referred to him as 'the Russian titan' and 'the highest moral authority'.

Yet, in an exceedingly important respect, Gandhi developed both the theory and practice of passive resistance. We should not be afraid of power, he said, only be certain that it is rightly used. The system which we owe to the genius of Gandhi lies in basing the power

of non-violence upon love and the willingness to suffer (satyagraha). Non-violence not so based may become coercive (duragraha). Fully understood, and practised on a mass scale, it would seem to me to provide the missing dimension between Tolstoy's denigration of Lenin's theory and what Lenin called the 'sin of Tolstoyism'.

At the Sydney conference the editors were urged to publish a series of profiles — laudatory or critical — of the more prominent members of the WEF. Readers and associate editors are warmly invited to send such accounts up to about 1,000 words together with a photograph. A.W.

Karl Wilker

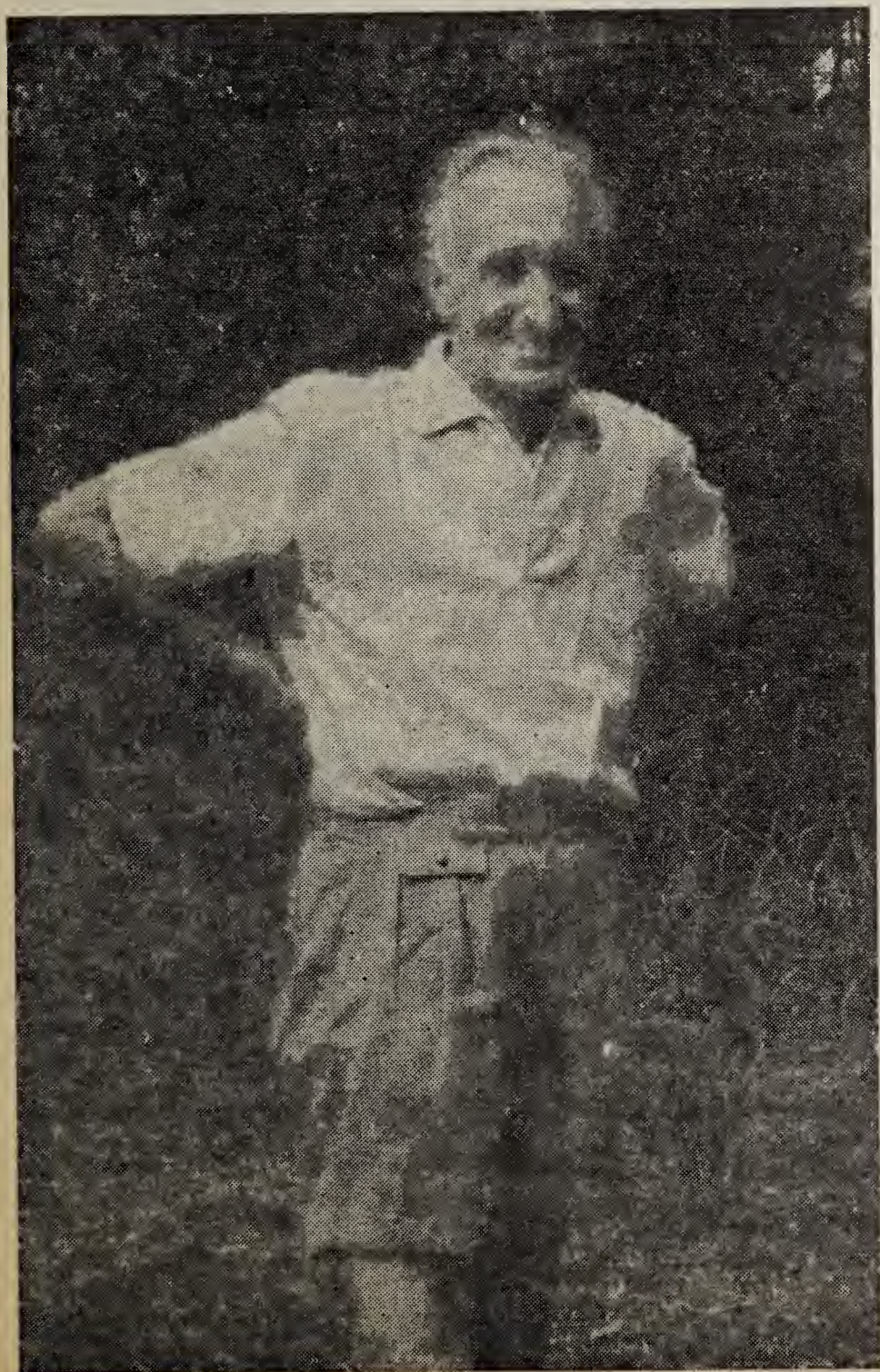
Karl Wilker is one of the pioneers of the World Education Fellowship. Now 90 years of age he lives at Camberg/Taunus in the neighbourhood of Frankfurt. Because of his great work in pedagogy, he was appointed honorary doctor last year by the Faculty of Philosophy at the University of Frankfurt. In 1976

he was honoured by the German Speaking Section of the World Education Fellowship, and on account of his services he has been made an honorary member.

When in 1917 Karl Wilker was called to Berlin to take over the directorate of the Fürsorge-Erziehungsanstalt Berlin-Lichterfelde (social welfare educational establishment), he made the acquaintance of Elisabeth Rotten. At that time Elisabeth Rotten had established a kind of connection center for British prisoners of war, in order to offer better care for the officers and to promote contacts with their relatives. She was able to do this even during the war, as she was a Swiss, and had known Berlin since her student days.

Karl Wilker's friendship with Elisabeth Rotten led to him getting in touch with Beatrice Ensor, who had founded the World Education Fellowship and The New Era in England. Beatrice Ensor suggested the foundation of a journal in Germany, as well, to provide a public platform for the Fellowship. After detailed discussions about this plan the journal 'Das werdende Zeitalter' was established. The journal developed rather quickly and became a well-esteemed pedagogical forum with a big staff of contributors. In the beginning 'Das werdende Zeitalter' was published by Klotz at Gotha, and survived several changes of publishing house.

Karl Wilker was the one who arranged the memorable conferences in Heidelberg, Nice, and Locarno. That is why thanks and acknowledgements are presented to him from the international Sections of the Fellowship.



New Era Report for 1976

(N.B. Previous Reports have appeared in the New Era January 1974, p.32; July/August 1975, p.166; and December 1975, p.232).

At a meeting held at MacQuarie University, Sydney on 26 August 1976 there were present from **Australia** Anna Cowen, Lionel Whalen, Ken Watson; **Canada** Lionel Desjarlais; **England** James Henderson, Antony Weaver (co-ordinating editor and chairman of the meeting); **Germany** Hermann Röhrs; **India** Madhuri Shah; **Japan** Tomoichi Iwata, Kirayuki Sumeragi; **United States** Nasrine Adibe.

Ideas and World Council for Curriculum and Instruction

Dr Weaver expressed great satisfaction at the incorporation of **Ideas** since January 1976. Work with its editorial board, of which he had become chairman, and with its editor Leslie Smith, had already been stimulating. Financially, the recruitment of some 400 **Ideas** subscribers plus an annual grant of £500 from Goldsmiths, together with this year's policy of six issues at £3, would ensure a firm surplus from sales, so long as a continued careful watch on expenses was maintained.

Negotiations in Sydney with Dr Adibe and Dr Alice Miel of New York, on behalf of **WCCI**, had followed on from those begun in Keele in 1974. It was now hoped that a mutually beneficial arrangement, based on the **Ideas** incorporation as a precedent, would be concluded in the autumn.

Reviewers' Panel

Members throughout the world were encouraged to join the panel by sending their names and a resumé of their fields of interest to the co-ordinating editor. No payment could be offered, but reviewers kept their books which were received either spontaneously from publishers, or could be obtained from them by request.

Microfilm

Dr Weaver announced that arrangements had just been concluded with University Microfilms, Ann Arbor, Michigan, US, that the New Era henceforth, and back numbers upon request, would be available on Microfilm. This should be of great interest to libraries, would not prejudice current sales and would bring a 15% royalty. Further particulars will follow.

Promotion

a) Prof. Desjarlais suggested that Sections should buy a certain number of copies of each issue to dispose of at Conferences or Meetings. Dr Weaver referred to previous discussion of this proposal in Tokyo and Bombay and confirmed that such copies could be supplied at 10% discount (i.e. — 45p instead of 50p, inclusive of surface postage). Whereupon the Japanese associate editor, Prof. Iwata, placed an order for 30 copies of each issue — and it was hoped that other Sections would follow suit.

b) Mr Watson proposed that Sections should operate two membership rates, one to include the New Era,

one without. Dr Adibe pointed out that this arrangement already operates in USA, and reduces the bank exchange charge on individual subscriptions sent to London.

c) Dr Weaver asked Section Secretaries if they would mount campaigns, as had recently been done in Italy and was about to be done in Canada, to persuade Education libraries at universities or colleges, to take the journal. He would gladly supply quantities of an appropriate letter.

Special Issues

Dr Desjarlais and Dr Weaver both proposed that sections should be asked to undertake the writing of special issues on a particular theme, which might include seminar or conference reports. Dr Weaver was enthusiastic over this proposal and again referred to discussion of it at all three meetings listed at the head of this report.

Associate Editors

The meeting heard with pleasure that Mrs Lini Hazarat had been re-appointed by the Indian Section, and (subsequently) Prof. Röhrs by the German. News of the appointment, or re-appointment, of the United States editor was eagerly awaited.

The substance of this meeting was conveyed to the AGM on 30 August. A.W.

*Peggy Volkov Memorial — note from the publisher:

Education for Self-Discovery

Hodder & Stoughton Educational

April/June 1977

pp.128; 215 x 140mm. Boards £3.95, Unibook £1.95

Edited by J. B. Annand

For generations, men and women have been saying that the world is faced with problems unparalleled in history. We say it today. But today's problems are more inter-connected, more complex, and more pressing than ever before; and because of the pace of technological advance, the rate of change is faster. To cope with change successfully, a nation requires in its citizens a subtle mixture of flexibility and stability; for the solution of complex problems, an intellectual ability matched with unclouded imagination; and for the enjoyment of living, a sense of adventure, with the self-confidence to embark upon it. In how many of our citizens have these qualities been developed, either by parents, teachers or the community? In this book, on behalf of the World Education Fellowship, men and women from five different countries contribute their pleas for a new balance in education — a balance giving equal attention to the nourishment of feeling and of intellect. It constitutes, in effect, a powerful argument for a re-appraisal of all that is done in the name of education, and of the manner of doing it.

Annual General Meeting of the WEF

The 1976 Annual Meeting of the General Assembly of the WEF was held on Monday, 30 August 1976 at MacQuarie University, Sydney, Australia.

Present: Dr James L. Henderson was in the chair and about fifty members from Australia, Belgium, Canada, Fiji, Germany, Japan, New Zealand, United Kingdom and United States.

The following items represent the gist of the Minutes:

Election of Officers. There were no retirements. The election of the following members to the Council as from the 1975 Annual Meeting was formally ratified:

Madame Francine Dubreucq (French-speaking Section), Professor Hermann Röhrs (German-speaking Section), Mr Sten Clausen (Danish Section) and Mr Peter van Stapele (Dutch Section).

Mr Peter Richardson (Scotland), Professor Masui (Japan) and Dr Vyas (India), having served a three-year term of office on the Council, were re-elected.

Dr Henderson explained the function of the Guiding Committee, and extended a warm welcome to any member of the WEF who might be in London at the time of a Guiding Committee meeting, to attend.

Publications:

(a) Peggy Volkov Memorial Volume: A book, 'Education for Self-Discovery' consisting of contributions from various well-known writers who were members of WEF, was being published in London. It should prove to be an extremely interesting volume and it was hoped it would be available by April 1977. See note opposite*.

(b) Book Scheme: It was reported that the first book consisting of a selection of articles from the New Era, had been available at the Bombay Conference, and was well received in India. There was a possibility of an agent to take care of the Scheme in Australia and New Zealand and distributors in London and the USA were being appointed.

The second book, 'The Unbridled Ego', by James Henderson, would soon be on the way.

Sections and individual members were invited to send manuscripts or 500-word synopses, to the convenor of the editorial committee, Dr A. Weaver, 18 Campden Grove, London W8 4JG, England.

The Book Scheme Committee was planning to publish two books a year from 1977.

Future Conferences: 1978 Conference: Dr Nasrine Adibe's invitation for the next International Conference to be held in the USA was gratefully accepted. It would be held on Long Island, New York, in August 1978. Sections were invited to make suggestions for the running of the conference and possible topics. (Subsequently, at the Guiding Committee, held in London on 12 October 1976, Mr Sten Clausen of Denmark undertook to organise a European Conference for 50-70 participants to represent as many Sections as possible, in July 1977.)

Section Reports:

Australia: The main activity of the year has been the organisation of the Sydney conference. The State Sections continue their varied activities. Anna Cowen has succeeded Lionel Whalen as President of the Federal Council, and the headquarters will now be in Brisbane.

Belgium has a small Section. Conferences are organised and a small bulletin is being published which forms a basis for discussion in Sections. The linguistic gap remains a big problem.

Canada: The WEF is showing some impetus, and two major conferences since Bombay have both been successful. Among matters taken up at conferences and meetings have been creativity in the school system and the resurgence of corporal punishment, against which a strong stand was taken by the WEF.

Chile: The new Section has 30 members, Professor Vidal is President, Mrs Olaya Perez Vice-President, Mr Aquiles Green Secretary, and Mrs Carmen Johnson in charge of finance. They have decided to meet on the first Monday of each month, and have a programme of subjects for discussion. They are contacting Unesco's regional office for Latin America in Santiago, as well as other national organisations concerned with education.

England: The Section had held about half a dozen meetings, and open Council meetings are held each quarter. Last year's Easter Conference had been attended by 6th form pupils as well as teachers. The School Without Walls, mainly a young group of teachers and social workers, meet monthly. The visit by the group of dancers from the Indian Section had been much appreciated.

Germany: The German-speaking Section continues to be active. There is regular participation in the annual international symposium in Austria, and 200 to 300 have been present at various annual conferences.

India: WEF activities are strong. The Government has been influenced to make adjustments in the pattern of secondary education.

A group of dancers had been taken to England and the USA in May and June, and, as well as the success of their performances, the workshops had proved an exciting experience, giving an excellent opportunity for closer contact at the cultural level, which led to greater understanding.

Japan now has 800 members, of whom 47 were at the Conference. The Section is examining once again the meaning of New Education. A journal 'Education for the New World,' of about 64 pages published twice yearly has replaced the previous Section journal, 'New Education Era,' and a four-page bulletin is written three times each year. Since the death in December 1975 of Dr Inatomi, who was President of the Section from the end of 1974, Professor Kirayuki has been acting as deputy president. Warmest regards were sent by Dr Obara, now 90 years old, and reciprocated.

New Zealand: The establishment of a Section is imminent thanks to the efforts, among others, of James Collinge, of Victoria University Wellington, and of associate editor Hine Potaka, at the moment seconded to Fiji.

South Korea is a new Section established in 1974. At present there are about 50 members representing a wide section of Korean education from kindergarten teachers to a University professor.

Meetings had been held in July and November, when a Korean Professor and former Minister of Education of the Central Government was elected President. There were hopes of membership being expanded soon.

USA: The Section is very conscious of the need to disseminate the concept of global education, and to provide every opportunity for its implementation. Various US Chapters have developed programmes towards this end.

There has been a one-day conference on humanistic education, a conference on mankind in a changing environment, activities and workshops on peace education, education of the various minority groups, and examination of the foreign policy of the US Government in relation to Africa, Asia and other parts of the World.

Small meetings in the homes of members have been planned by several Chapters.

WEF Book Awards Scheme — 1976

Awards of £50 each have been made to the author or editor of the following books for their merits in fostering the social purposes of education:

Foundations of Peace and Freedom, edited by Ted Dunn. Christopher Davies, London. 1975. This book was reviewed by Colin Harris in the New Era March/April 1976 p.49.

Education of Travelling Children, by Christopher Reiss. Macmillan Educational, 1975.

'Foundations of Peace and Freedom: Its outstanding merit is that it gathers together authoritative and challenging statements from men and women (only one alas!) whose exceptional intellectual gifts and personal qualities of integrity and comparison have been used in whatever sphere of work they have been engaged, which results in a quality of professionalism all too rare in a society which has allowed itself to become motivated by material values and gone along with the greed, jealousy, exploitation, destruction, and self-centred ambition which is involved in their achievement. It is a professionalism which seeks to understand and work with the natural laws; spiritual, economic and environmental, which affect man's relationship with himself, with his fellow human beings, and with his total environment: physical, social and spiritual. It makes good sense and the implications for education are clear.

'A reappraisal of our educational objectives is long overdue: academic achievement, scientific and technical advancement and material gain are of little long term value unless they are provided for in the context of an education for living which encourages the flowering of the human spirit, co-operation in the affairs of the family of man, and good husbandry of the resources of our world. This book contains much to alert us to the necessity for change and much to encourage us to get involved. I hope it will receive the thoughtful attention and creative response it deserves.'

'Education of Travelling Children: This is the report of the Schools Council Education of Travelling Children project directed by Christopher Reiss and based at the West Midlands College of Education from 1971-72. The writer was given a wide brief to enquire into the background of travelling children (Gypsy, canal boat, fair-ground), their current educational difficulties and the educational approaches that are most successful with them.

'The book reveals that there has been successful teaching of traveller children in a handful of isolated schools in England and Wales for many years. . . . The black fact of the survey was that about 90% of these children had received no education at all. Recent research carried out by the Centre for Environmental Studies has shown that the most prosperous and gifted families tend also to be the most nomadic. That life on sites for the minority who have a pitch can be destructive of initiative, and it offers a decrease in work opportunity.

'This book has presented a picture of an un-caring attitude to some 12,000 to 15,000 children, most of whose forebears have lived in UK for hundreds of years. Significant is the fact of how well they manage without literacy. This is not only due to television. They are superb drivers of heavy vehicles, they have a way with horses and the small children fearlessly ride ponies bareback. They can find their way from one end of the kingdom to another or to a remote country spot where a grandparent may be buried, without reading. These are no ordinary deprived people. They shine through these pages like real people not too categorised for research purposes, and never mere statistics from a computer.'

Tribute from Denmark to

C. C. Kragh-Müller

This November, in the death at the age of 62 of Professor C. C. Kragh-Müller, Denmark has lost one of the great men in its history of education.

Inspired by A. S. Neill and by much of the work being done in progressive education outside Denmark, he was head of 'Bernadotte School. The International School in Denmark' for 21 years, having considerable influence on the development of education in general in Denmark.

He had an unfailing warmth of understanding for the young, and those who penetrated his shyness got the full benefit of this. I remember a boy, straying in the playground, being accosted by C.C. and bursting into laughter, saying: 'Excuse me, but you do look so exactly like John Wayne'. The often frowning, thoughtful face, the big body above the little feet, could be alarming and provocative. Yet I remember in the corridor one day a small African head rubbed quickly in passing against his large stomach, by way of greeting.

The **growth** of young people as whole personalities was his care and interest. This growth was to be promoted by loving understanding and by democratic teaching of fundamentally good quality — no cramming, no manipulation, no superficiality, no fashionable side-springs, and, if possible, no boredom — a living, flexible and demanding education with roots in the world around; giving, hopefully, the young the strength and courage to contribute to the betterment of the world, each with his or her own developed abilities.

He wrote many articles and several important books on education.

The loss of this powerful personality is felt all the more just now when, as often in times of crisis, the temptations of formalism and bureaucracy can divert attention from the essential character of education: its foundation in the needs and nature of human beings. C.C. was able to cut through discouraging and time-wasting activities to the heart of the matter.

Mary Lykke Pedersen
Nobisvej 90
DK 3460 Birkerød

Editorial

To describe a group of human beings as a single society, rather than as a crowd or as a collection of separate societies, is of course to maintain that they have certain important things in common. Amongst the many things one may have in mind it is worth pin-pointing six here in particular.

First, one may be referring to common cultural characteristics — language, fashions, art forms and customs, of course, but also the underlying problems and preoccupations to which the arts and fashions are shaping a response.

Second, one may be noting shared channels and networks of communication — newspapers, wavelengths, roads, books, pictures. Having access to much the same networks, people in a society can share their opinions and definitions with each other. They can influence each other's minds and hearts, and are influenced.

Third, one may be noting economic interdependence — individuals and groups are not self-sufficient for the production of wealth and the satisfaction of their needs. Being dependent on each other they can and do influence each other.

Fourth, one may be referring to a shared physical territory — therefore to a shared ecosystem. The people are part of the same cycles of water, nitrogen, carbon, and so on.

Fifth, one may be commenting on a certain level of consensus (or any way of acceptance) regarding the distribution of power amongst the people, and hence about how decisions should be taken, laws enforced, debates conducted about the allocation of resources.

Sixth, one may be noting that in consequence of some or all of the five points already mentioned, there are certain problems experienced by the people which have to be analysed, if they are to be adequately understood, as being a function of the system of social interactions as a whole. Therefore everyone will be affected, however slightly and indirectly, if the problems are solved; and in any case the resources needed to tackle the problems have to be mobilised and allocated in ways which will involve and affect very many of the people directly as well as everyone indirectly.

In all six of those ways many human beings nowadays, including all readers of **The New Era**, are members of world society as well as of other societies. There are cultural preoccupations in common — in particular how to balance modernity and technology on the one hand with traditional beliefs and values on the other; and how to come to terms with one's own ethnocentric bias, and one's own cultural identity. There are shared networks of communication, and consequent worries as well as benefits. There is a world-wide division of labour and pattern of consumption. Due to increasing use of fossil fuels and technology it is increasingly important to recall that the planet is a single ecosystem. There are procedural rules and legal obligations on a world scale, and tangible aspirations for a worldwide rule of law as distinct from anarchy. There are, very crucially, problems whose analysis and resolution involve seeing much of the world as a single social system, and taking many hitherto unrelated and unregarded places and peoples into account.

The articles in this issue of **The New Era** and **World Studies Bulletin** explore what it is to be an individual in this modern world society, and what — therefore — should be the central goals and concerns of education. The authors of the four articles in **The New Era** approach the same basic topic through different routes — Caribbean literature in the multi-cultural classroom (Mary Worrall), grassroots political action and community development (Stig Lindholm), curriculum planning in social studies (James Becker and Lee Anderson), self-reliance in Indian villages (N. N. Shukla and his colleagues). The various articles and reports in the **World Studies Bulletin** are mainly about practicalities — publications, experiments, projects, events, conferences.

Each article or item is a self-contained entity. But by echoing each other they reinforce and heighten each other. Brought and woven thus loosely together here, in a journal which has readers in some sixty different countries, they are themselves a contribution to, and a part of, the very world society to which they also refer.

Roots and Change in Children's Literature

Mary Worrall, Oxford, England

This article is a review of a number of children's books, mainly fiction and poetry, about or from the Caribbean and South Asia. The particular books referred to here are available as a pack, compiled and distributed by Third World Publications, 138 Stratford Road, Birmingham B11 1AH, England.

Mary Worrall was until recently one of the team which worked on the Education for a Multi-Racial Society Project, sponsored by the Schools Council and the National Foundation for Educational Research, and is a member of the National Committee on Racism in Children's Books.

Ethnocentrism, the deep-rooted tendency to see the world through one's own culture, is probably the most dangerous obstacle to world progress. If not overcome it could ruin the most strenuous effort.¹

At a time when the little space which the curriculum allows for studying the third world tends to be focused on development and change, it is extremely refreshing to find this collection of books.² The collection gives teachers and students scope to explore the continuity of custom, and the persistent values, of societies which lie beyond the pervasive and technologically oversophisticated West.

'Change! Change! Change! That's all you hear these days. And they all goin' to hell if you ask me', curses the old man in Roy Henry's Jamaican story, **The Fig Tree and the Villager**,³ as he doggedly insists that the ancient tree has greater value for his village than any dance hall and bar, or even community hall with doctor's waiting room and drugstore, which his development minded nephew wishes to build in its place.

The notion that change and development in the direction of Western norms is most commonly for the better is a concept which children in Western societies absorb remarkably young. Civilisation is equated with machinery and the material supports which protect us — as no generation has ever been protected before — from the rigours of cold and heat, drought and flood, seasonal shortages and hardship, intermittent want. This cushioning from the effects of natural forces is one of the densest barriers to appreciating the skills and competence which other peoples bring to bear in the course of their everyday lives.

Rodrigo Medellin, in the paper quoted above goes on to say:

Only a thoroughly engaging and profoundly shaking personal experience can break through the barriers of ethnocentrism.

Adults from Western countries who have travelled extensively or lived for any length of time in South Asia, China, Africa, or the Caribbean, have experienced this shock. Those whose minds remain flexible have usually come through bewilderment and incomprehension to an appreciation of the validity and integrity of other lifestyles, different modes of organising the family home, of bringing up children, of approaching strangers, of celebrating and mourning.

We do not all feel the same way under the skin, for our thinking and feeling is influenced by our particular history and culture. As a result of the ways in which experiences are accepted or rejected, for example, and discussed around the home or else ignored or even consciously pushed away out of sight, we apprehend reality differently. In India the old do not anticipate loneliness. It is very rare to experience the pain of being shifted aside to the periphery of the family; almost never are the elderly cared for in institutions. When anyone is sick or in hospital, relations camp out on the verandah or in the grounds. Where isolation has no meaning it is not a theme for story tellers.

By attending to the themes which recur in the literature of other cultures, we may begin to break through the ethnocentric barriers, and to recognise particular as well as universal responses to living.

Delight in nature

One of the outstanding concerns of the collection of poems and stories for the lower forms of the secondary school, **The Sun's Eye**,⁴ is universal to artists: a delight in nature, even when the going is rough:

I woke up at three in the mornings, prepared breakfast and lunch and set out for work by five. Sometimes I managed to beg a lift in a donkey cart and enjoyed jogging and rattling through the cool morning while I watched the birds: lazy cranes and gaulins, nervous corn birds, screaming parrots and high above them all, the wild ducks black against the sky, their necks straight forward and their wings moving with a quick steady beat. In return for a lift I had to shout sheep, cows, goats and pigs out of the way and occasionally to chase a barking dog with my akee stick before he bit at the donkey's legs. . . .

Foreday morning was followed by day-clean

and the sun burnt away the mists and the darkness. Traffic churned up dust clouds which the morning dew had kept down for a while. Other workers, men and women, boys and girls, joined me on the way to work and they chatted all the way, complaining that the work was hard, that the sun was burning up the substance of their lives and that the poor had nothing to look forward to but privation. The children echoed the words of the grown-ups, for childhood on the coast lasted only as long as you could not work. I had started work as a mule boy when I was six, trotting beside a mounted white overseer while he went on his rounds at La Bonne Mere Sugar estate.

Jan Carew's story of Guyana, **A Job With the Road Gang**, may perhaps shock children in Western countries into a faintly dawning comprehension of what the word 'work' may signify in an estate economy run by a white overseer. The identification which seems easy as the boy jogs along on his donkey cart becomes more difficult as we read on and realise that there is nothing in our own childhood that echoes such real privation.

Another story in **The Sun's Eye**, entitled **The Peacocks** and written by F. D. Weller, takes us further into understanding work and its loss.

This time he was out of work again. But he was sick of walking down town early in the morning and his money was nearly finished and soon he only had around five shillings left. At this stage of his unemployment he always indulged in deep philosophical speculation about the nature of wealth.

He thought money was a funny thing. When you were poor you didn't know about things like lovely houses and delicious meals and going to the theatre twice a week or going for a pleasure cruise to South America or Hawaii.

But when you were rich you lost your sense of how valuable money was, you forgot what a good thing a threepence is, you don't know what the world is, what life is, what beauty there is in a cup of coffee when you're hungry . . . or in walking the streets of Kingston before daybreak. They don't know anything at all.

Michael Anthony

For those who don't know anything about Trinidad, Michael Anthony's novels and short stories⁵ are the best possible introduction. Comic, touching, mysterious, threatening, but always set in a country exactly observed and profoundly loved. It is just this love of the familiar which the teacher in the title story of **Sandra Street** is trying to convey to his pupils. This collection is full of the vitality and variety of the streets. Sandra Street itself is calm and detached, trailing off to the river that bordered the forests. It is in contrast to the

Enchanted Alley where the boy who, as so often in Anthony's work is the narrator of the piece, dawdled on his way to school to savour the strange language and smells of the Indian street market.

The story of Chin Tick takes up the same theme, central to Trinidadian life, of reactions to outsiders and the transmutation of old cultural patterns to meet new situations. Chin Tick, newly arrived shop-keeper, teased and provoked by a local boy, is seeking to accommodate to the expectations of his customers; and interprets a familiar festival through his Chinese traditions:

He had been thinking — before the boy had shouted — about this thing called Christmas, and about how the people were so excited about it. He was glad about this because he was only new here and it helped him to make many friends. From the time the women came into the shop, now, it was — Chin Tick you having ham for Christmas? Chin Tick you having bacon? You having this? You having that? At first he was puzzled but afterwards he had come to understand it all. Christmas was the great feast, the great event. Like the name days in Nanking. Thinking of the Name Days brought a faint longing inside him. On such days they rose early and there were many gifts exchanged, and much visiting, and many nice things said, and plenty to eat. Seeing how excited the people were here, he knew what Christmas meant to them. It had come to mean something for him, too. He had looked forward, unsure at first but now it was a big Name Day for him.

Another title by Michael Anthony, **King of the Masquerades**,⁶ explores the ambivalence of a middle class Trinidadian family towards the common people, the plebs, the mob, the people who in Trinidad make the music of steel drums, devise the costumes for the parades, and bring all their talents and creativity to 'Play Mas' for the three days and nights of Carnival. Prejudices of class structure and a Europeanized education have blocked the parents from appreciating the artistry in music, dance and mime, and it is their children who lead them to a fresh perception. Essentially this is a story about cultural continuity and the links between classical and popular cultures. The boy forges his own link and secretly plans to take part in the big competition disguised as Shakespeare's Fool in Twelfth Night. The girl is more hesitant, still dependent on her classical music and training:

Hellgate was almost opposite the house now and Anne-Marie could see, by the light of the street lamps, the oceans of people that were flowing downhill behind the band. She listened to the sound of the pans and it seemed to her that it was the first time she was really listening to what the steelband could do. Because she did not know they could play a tune in all its parts. She said to herself, 'But these

boys are good. I mean, they fantastic.'

Race and class

Barriers between classes, between the educated and the unlettered, are perhaps more painful in the Caribbean than in Europe because class is compounded with colour and race. The light skinned middle classes have until very recently sought to identify with European literature and history, whereas the black masses know unequivocally that their ancestry and their folklore stem ultimately from Africa. These tensions are inherent in much West Indian writing, notably in George Lamming's full scale novels, and it is a theme that recurs also in Andrew Salkey's short novel **Joey Tyson**,⁷ more a piece of political reporting than a novel, and in some of the stories in his collection for adults, **West Indian Stories**.³

This is an excellent introduction for upper secondary school students to the wealth of contemporary Caribbean writing, and to the ebullience and inventiveness of West Indian English. Samuel Selvon's stories stand out for their wit, absurdity, pathos and Dickensian attention to detail in his accounts of accidental encounters of the city. He is one of the few West Indians writing out of the experience of migration to Britain.

You could be lonely as hell in the city, then one day you look around you and you realise everybody else is lonely too, withdrawn, locked, rushing home out of the chaos: blank faces, unseeing eyes, millions and millions of them, up the Strand, down the Strand.

Jostling in Charing Cross for the five twenty; in Victoria station a pretty continental girl wearing a light becoming shade of lipstick, stands away from the board on which the departure of trains appears and cocks her eyes sideways, hands thrust into pockets of a fawn raincoat.

I catch the eyes of this girl with my own: we each register sight, appreciation: we look away, our eyes pick up casual station activities she turns to an automatic refreshment machine, hesitant, not sure if she would be able to operate it.

Things happen and are finished with for ever: I did not talk to her, I did not look her way again, or even think of her.⁸

George Lamming too writes about a sense of exile in London in a hilarious story, **A Wedding in Spring**, but most of the stories here are set in the islands of the Caribbean as, still, are most West Indian novels. Always there is a fine sense of place, precisely evoked, a feeling that rain, or drought, the sea or forest, hills or sugar cane fields are round the corner, surrounding the characters and dominating their lives.

Some of these stories illuminate universal human experiences: John Hearn's brooding story about the men who have to tell an ageing politician it is time he retired, Lamming's Barbadian story of jealousy and

the fear of loss, Mittelholzer's tale about an unexpected death in the family. Others explore the tensions and dynamics of a people who have suffered so much separation, disruption and exile, and yet retain such a profound love for their land, their own back yard — a recurrent theme in West Indian family history.

In Karl Sealey's **My Fathers Before Me**, the old lady dreads that her grandson is about to make the same mistake as his father and grandfather before him, leave the familiarity of Barbados, and go looking for work and opportunity overseas. The father had died in Panama digging the canal. The grandfather had survived, but lost a leg fighting with the British army in the Boer War:

'But British or no British', said the old woman, 'your gran' father came back to me and his four children with a foot less, and as I often told him after, it served him in a way right. For what in the name of heaven had the Boers ever done to him, whoever in God's name they was, that he should leave off peaceful shoeing horses, and go in their own country to fight them for it? What right had he, Dick, answer that question, nuh?'

Many of the characters in these stories are unlettered people, peasants searching for a meaning to give the harshness of their lives, the devastation of their broken history, but heirs too to a tradition of story telling, of speech making, repartee, and the chanting and response of religious ceremony. Caribbean culture is an intensely oral one.⁹

The experience of slavery

The other book in this collection which derives from black oral tradition comes not from the Caribbean but from North America, where slavery lasted a generation longer and where memories of former slaves have been recorded, first by some nineteenth century abolitionists and later by a Federal Writers Project of the 1930s. In **To be a Slave**¹⁰ Julius Lester has brought together snatches of memory linked by an explanatory text and strongly illustrated by the Guyanese artist, Tom Feelings.

Teachers have too easily ignored the force of oral tradition in black family life, and the persistence of slavery in folk memory. In the British Caribbean slavery was abolished 30 years before the abolition in the United States, which takes the experience a generation further away. But the present writer knew elderly people in the Leeward Islands in the late 50s who in their childhood had known people who had been slaves.

No white person can know what it feels like to have slave ancestry. Feelings of shame, partly induced by the old educational system and curriculum of Caribbean schools have happily given way to feelings of pride in the capacity for sheer survival, and the ability to continue to create music, dance, narrative and drama. The history of the African in the new world is one of resistance and rebellion as well as of en-

duration. In spite of the decimation of capture, the middle passage and plantation drudgery, the acquisition of a European language, African forms of music, folk stories and religious practices have survived.

There wasn't no musical instruments. Us take pieces of sheep's rib or cow's jaw or a piece of iron, with an old kettle, or a hollow gourd and some horehairs to make the drum. Sometimes they'd get a piece of tree trunk and hollow it out and stretch a goat's or sheep's skin over it for the drum.¹⁰

There are plenty more such records in this book of ingenuity that attest to the powers of survival of art forms from Africa into the New World. Black American and West Indian dialects are vital and inventive forms of the English language. These collections of stories and memories can lead on to the wealth of literature, oral and written, that speaks from black experience, and give the recurrent sense of shock that can shift a reader from ethnocentrism to understanding.

Indian stories

It is perhaps the language barrier that makes the Asian cultures so much more impenetrable. Sadly there are no contemporary stories in this collection — Ruskin Bond's **Angry River** or Marie Thôger's **Shanta** for example (both available in Puffins). Third World Publications have chosen two little general books on India for children, a book of animal fables, the **Surangini Tales** and Veronica Ions' version for adults, **Myths and Legends of India**.¹¹ There is also a delightfully produced Chinese tale from Peking.¹²

To reach India through her myths is not an easy path for Western children. The legends are so densely packed with unfamiliar imagery, strange names and places, and a profusion of improbable characters and complexity of incident. There is evidence that it is hard even for Hindus in Britain to come to terms with their mythology, when they lack the schooling in the meaning which lies behind the symbolism.

In his study of Asian youth in Tyneside: **The Half-Way Generation**,¹² J. H. Taylor quotes a boy telling of an argument with his mother:

Kamlesh: Then I went into the point, well how could it be true you know, all these fantastic stories? Well, there's a man going into the jungle for 14 years without food or anything, coming as young as he went and suchlike. And people having blue skins. And I just said, 'I don't believe it. It's pretty hard to believe.' And she went into all the pros and I went into all the cons, and so we had a pretty lengthy argument over that.

Veronica Ions' book makes a useful source for teachers and the two factual books; **Come Inside India**¹⁴ and **Getting to Know India**,¹⁵ may be dipped into by juniors, but there is nothing here with the particularity, the attention to the detail of real people and places that makes the West Indian selection so

alive and rich. Such writing out of the Indian experience is rare and found only in out of the way publications. Rajni Dhir's piece in **Cultural Conflict and the Asian Family** deserves a wider readership, and gives real insight into the stresses and strengths of Indian families in Britain.¹⁶

Experience in Britain

The choice of Petronella Breinberg's Topliner: **Us Boys at Westcroft**¹⁷ as the only book about the black experience in Britain is not altogether a happy one, though before Farukh Dhondy's collection of short stories **East End At Your Feet** (also a Topliner) there was not much alternative. There is something in the writing and in the stereotyped picture of a black boy who has passed through a succession of foster homes and institutions that does not ring true. He rejects his aunt and her home and street in language that seems too crude and untrue to have come from the West Indian Literary Tradition:

Look at the kids. They're filthy. The blacks, the whites all scruffy. The white's skin so black from dirt you could hardly tell them from black kids. If it wasn't for their blue eyes and pigtail hair you would mistake them for coloureds.

More powerful and honest, if raw in places, are two little pamphlets, published by a new cooperative group in Ealing: **Stepping Out** and **Memories**.¹⁸ The young blacks, who wrote most of the pieces when still at school, are struggling to value their own past to comprehend the white racism that is an inescapable part of their experience, and to forge an identity that mirrors themselves, a new generation, deriving part of their understanding and customs from their parents, and bringing that into harmony with the city life that is their reality. They write about their language, problems of getting a job, discrimination when you have a job, and memories of an island childhood. They challenge the English reader to shift his perspective and look at British culture from their fresh standpoint. They look to the future, a future that will preserve some continuity with the past and that may allow people to value what is unique and persistent in every culture as well as what is universal. Here is one of their poems, from **Stepping Out**. It is by Edith Gordon:

Jet Black

Jet black was our sheep-like hair
Ebony the colour of our skin
Inferior were our minds
Or so they made us think.
Straw-like was their hair
Snow white was their skin
Superior were their minds
And so they made us think.
Free as birds we lived
Unity we held
But they came and took us
From our promised land.

They sailed us from her shores
 In their deadly boats
 And from our tear-filled eyes
 We could not see
 But sweet land we still
 Will not bid farewell to thee.

Slaves then were we
 Raped and killed a great majority
 But dare us to forget
 Our dreams of destiny.

Jet black no longer all our hair
 Ebony no longer all our skins
 For with our people they have been
 So we must stop and think
 What future lies within.

MARY WORRALL

Mary Worrall taught in Antigua, West Indies, from 1956 till 1959. After teaching then in various British schools she became Humanities Editor at the Oxford University Press. In the period 1973-1976 she was a member of the team which worked on the Schools Council/NFER Project, Education for a Multiracial Society. She is the author of 'Curriculum Strategies for Multiracial Education', published in **Multiracial School**, Volume 4 number 3, summer 1976.

REFERENCES

1. R. Medellin, 'Research Partners', quoted in **Learning for Change in World Society**, World Studies Project UK, 1976.
2. **Books for a Multi-Cultural Society**, a collection distributed by Third World Publications, 138 Stratford Road, Birmingham, B11 1AH. The books marked with an asterisk in the references which follow are all part of the collection.
3. In Andrew Salkey, ed, **West Indian Stories**, Faber.*
4. Anne Walmsley, ed, **The Sun's Eye**, Longman.*
5. Michael Anthony, **Sandra Street and Other Stories**, Heinemann.*
6. Michael Anthony, **King of the Masquerades**, Nelson.
7. Andrew Salkey, **Joey Tyson**, Bogle L'Ouverture.*
8. Samuel Selvon, **The Girl in the City** in A. Salkey, ed. **West Indian Stories**, op cit (note 3).*
9. See, for example, Edward Braithwaite, **Folk Culture of the Slaves in Jamaica**, New Beacon Books, 1974.
10. Julius Lester, **To be a Slave**, Puffin.*
11. Veronica Ions, **Myths and Legends of India**, Hamlyn.*
12. **Monkey subdues the White-Bone Demon**, Foreign Languages Press.*
13. J. H. Taylor, **The Half Way Generation**, NFER, 1976.
14. Marion van Lorne, **Come inside India**, Friendship Press, New York.*
15. Raj Thapar, **Getting to know India**, Asia Publishing House.*
16. Bhiteu and Pramila Parekh, eds, **Cultural Conflict and the Asian Family**, National Association of Indian Youth, available from Community Relations Commission, 15 Bedford Street, London WC2E 9HX.
17. Petronella Breinburg, **Us Boys of Westercroft**, Macmillan.*
18. Paul George, **Memories**, and various contributors, **Stepping Out**, published by the Commonplace Workshop, 28 Dorset Road, Ealing, London W.5. Price (including postage) 30p each.

Moving towards the World

Stig Lindholm, University of Stockholm, Sweden

Stig Lindholm, author of several books and research papers in recent years on the individual in world society, outlines in this article some of the basic concerns and assumptions underlying his current research. The research is to do in particular with what Dr Lindholm calls 'animation' — the process by which individuals become aware of themselves as human beings, and join with others to control and to mould the conditions of their life.

Dr Lindholm refers here to some of the key theoretical concepts he is using. Also, and mainly, he discusses the personal and professional experiences which have led him to his present interests.

The article has been translated into English by Charley Hulþen.

Field of departure

In true Archimedic fashion we take pains to describe the points of departure from which we approach our work and draft our plans. But in reality it is seldom a question of points, not even of lines. Rather a field, a field of departure. My field of departure is myself (as human being and in my professional capacity) in the world as it is today.

Just how the world is today has been vividly described by many before me. I think it fair to say that the picture is hardly pretty, nor is it getting any better. Rather to the contrary. The world is full of poverty, need, misery and inequality. Poverty even in non-material terms, such as political poverty (the inability to claim one's rights) and psychological poverty (the inability to realize one's potential as a human being). Inequalities prevail between nations, and between groups within one and the same nation, and the various gaps are widening.

The spectator to all this naturally asks: What can I do? And the answers are various: I can keep watching (standing still); I can close my eyes and ears and run away and hide (motion from the world); I can try to change things (motion out toward the world). Of these various alternatives, I believe the former is an impossibility. That leaves running and hiding or moving out toward the world. Or perhaps alternating, sometimes the one, sometimes the other.

Moving out

I am trying to move out towards the world. And I encounter problems. One quite basic problem is how to go onward along one's chosen path despite an

awareness of one's own minuteness in the face of the immensity of the problems to be corrected. To be able to continue despite this awareness requires that we create some measure of order in the chaos about us. We need a perspective. These notes might also be entitled 'In search of a perspective'.

Perspective is a manner of 'seeing'. It is of, by and for the eyes. But in order to keep a steady gaze one must have a firm footing in one's vantage point. I talk a lot about roots. These notes might also be called 'In quest of a foothold'.

Seeking a perspective and a foothold I have certain particular concerns. One such concern is this: In the coming decades we in the industrialized world will most likely be forced to revise our thinking with regard to standard of living, quality of life, and so on. We shall have to turn towards a greater emphasis on non-material aspects. We might call them psychological values. The advantage with these values is that they are not achieved at anyone else's expense. They are not involved in any zero sum game. The oil we consume may not be consumed by anyone else, but the meaningfulness we find and create in our lives can be created and shared together.

It is therefore very important to consider what I call the animation process — the process of growing consciousness of oneself in one's social situation. This process is of urgent importance in our time. For if we find it necessary to change the development of our societies, as suggested above, we must ask ourselves who in society should benefit most from such changes. In my view, the answer is ordinary people. Ordinary people, however, are have-nots in terms of power and influence. Some sociologists speak of under-dogs. Under-dogs are many, but poorly organized; top-dogs are few, but well organized. Under-dogs must communicate and interact in order to discover their common interests, but not only are they isolated from one another, they are often isolated from themselves as well. They lack secure identities, which often hinders them from being authentic with one another. But identity can only be developed and strengthened in interaction with others. The development of identity is thus an essential part of the animation process.

It follows that one of the most central problems of our time is this: by what process do individuals become persons, capable of joining together in societies without losing their value as individuals? The line of thinking is this: the Earth is small, and our numbers are ever increasing. The space in which to hide away is

shrinking. We are being driven to interaction (be it positive or negative). We are being driven to socialization, to form groups that work together. How might we form societies modelled on principles of equality and fraternity rather than after termite-heaps?

Development

I find it fruitful to regard development and underdevelopment as basically a question of power. The report of a Swedish government study of research on developing countries for example, characterises underdevelopment as follows:

Economically, underdevelopment implies an inability to utilize potential resources by means of appropriate technology so as to improve the conditions under which people live. Socially, this inability is correlated with poor and irrelevant education, poor health and insecurity. Politically, underdevelopment mainly implies lack of power, not primarily over others, but over oneself, in other words, a lack of autonomy.

A fundamental characteristic of development is thus a growing ability on the part of individuals, groups and nations to master their own situation and to effect improvements in that situation.

Power relations among nations, regions or groups are often best described in terms of economic, political or social power. Power on the individual level may be of these sorts, but it is power of another sort as well. It is the power to emerge from matter, to proceed from the status of object to that of subject, from being guided by external forces to being guided by one's own intentions.

Among the requisites for attaining power over one's own life-situation is the capacity for reflection. The interplay between reflection and action is an essential aspect of the animation process.

Another requisite for this process is relations with others. The process requires conjoining and collaboration. If conjoining is to lead toward a positive development, the parties to this alliance must enjoy some measure of equality, be they individuals, groups, nations or whatever. It must be a question of conjoining of units, each possessing a more or less established and functioning nucleus. One may call this nucleus identity. Nations as well as individuals may possess identities. On the level of the individual — where we shall largely remain — I speak of personalization, as the concept was developed by Teilhard de Chardin. That is to say, the importance of the individual's being, or becoming, a person, being one who on the basis of a measure of confidence in oneself — security in one's identity — is able to join and collaborate with others authentically. The same qualities may, for that matter, be discerned on a collective level, in groups, regions, nations. It is my thesis that external circumstances are thrusting us all (individuals as well as collectives), whether we like it or not toward con-

joining (or confrontation, should we seek to resist), and that in this situation the issue of personalization assumes vital importance.

Personal background

Of course there is nothing remarkable in the insight that people should be able to control and direct their lives and influence their own situations. What is perhaps interesting is the process by which this insight becomes urgent. I should like briefly to describe some of the phases in the development of my own thoughts on this subject.

I have often noticed, in myself and in others, how long it takes for a purely intellectual insight (one is convinced of a certain fact, maintains the conviction, but the whole process is quite cortical) to become integrated into one's emotional life and one's actual behavior. Looking back on the processes by which such integrations have occurred, I am often amazed at the time it has taken. When I now seek to describe some of the steps in such a process, my motives, I believe, are not so much Narcissistic as pedagogic. I feel my readers will better be able to follow my line of thought if I share something of their origin and history.

Among the various factors that have influenced me, personal experience has exerted the greatest influence. Personal experiences of a general nature — what one experiences as human being and as fellow man — as well as those of a professional nature — in my case as university teacher, with interludes as clinical psychologist, personal experiences of group therapy, and above all as full-time researcher with problems of national development, societal information and environmental issues as my major foci of interest. My work has given me the opportunity to see, albeit perhaps only superficially, a good part of the world and to meet and communicate with people from a diversity of cultures and milieux.

While broadening my horizons in a literal sense, on the home front my research on rural life in the sparsely populated north of Sweden has reunited me with my own social origins, my roots, so to say, among the People. I feel this perspective underlies my fascination with the concept of identity. This fascination is also a consequence of my only recently having developed a sense of national identity within me; when travelling I have begun to feel like a Scandinavian and Swede. Home again, this feeling — not to be confounded with chauvinistic pride or ethnocentrism — has prevailed. Indeed, I feel it is important that one admit and become aware of one's cultural and national identity. One can only belong to others provided one first is one's own.

Another important factor, also connected with my professional activity, is the broadening and sensitizing influence of the wave of radicalization and politicization that welled up among students during the latter part of the 'sixties. In a report from a visit to Latin America I have described this influence in connection with the psychology of taking a stand:

I myself am, and even more so have been, one of those tending toward neutrality, circumspection. But, during the latter part of the sixties my rather coherent and well-functioning world-view — founded in Psychology and Science — was accosted by the tide of radicalism that characterised those years. New knowledge which, if I should be intellectually honest, made my openness seem a fiction and my broad-mindedness provincialism. The times demanded I take a stand and act, demands which I shied away, and continue to shy away from. New world-views are not built in a day!¹

This reorientation implied a drastic renovation of that part of my world-view based on Psychology. In the cultural debate of that time psychology was often seen as a mystifying, and consciousness-hindering, force in society. Psychology, it was charged, in practice tended to describe societal problems as problems in the individual; that is, problems in society were 'psychologized' away. The movement toward the antithesis of an individual-oriented psychological approach largely implied that both individual and psychology disappeared from the scene, society and societal structures alone being considered relevant. This antithesis was about as valid as the thesis it negated, but it was ostensibly a necessary phase in the development of the debate. More recently a certain restraint has become apparent, and traces of synthesis may be discerned.

This debate left me in a state of confusion. I had all too much experience of the fruitfulness of psychological perspectives on human phenomena to be willing to cast out the baby with the bath-water, but I had trouble seeing the applicability of psychology to emancipatory processes on a large scale. There were, I had to admit, factors other than psychological forces that limited people's latitude of discretion and initiative in their life-situations. These factors could best be described in technological, economic, political and social terms. There was a System. Recognition of this fact represented a step forward, but at the next intersection a blind alley lay in waiting: if so much is due to the System and the individual can do so little, then the System must be changed. But how can powerless individuals bring about that change?

However, the blind alley turned out to permit through traffic after all.

Knowledge and power

Since the process of animation occupies the central focus of my research program, I should like to describe a few points along the course of my own development — events and insights which I have subsequently recognized as important — features of my own process of animation. As a part of my dissertation on Swedes' images of developing countries² I had — influenced by the then current popular discussion of alienation — constructed an additive index intended to measure, however grossly, feelings of powerlessness. When the computer began producing cross-tabulations, I found

to my pride and joy that this simple measure produced a number of clear and distinct, statistically significant correlations with other variables.

To take but one example, I found that the proportion of subjects who were able to answer at least half of my 20 knowledge questions (on developing countries and other international relations) progressively declined along my 5-point scale of powerlessness: 53% — 44% — 34% — 28% — 15%. That is to say, knowledge showed a clear-cut inverse relation to feelings of powerlessness.

All these clear-cut correlations led me to conclude that feelings of powerlessness were so widespread and so palpable that even as gross a measure as that I had constructed was able to register them. This was an insight, but it remained a quite cortical one.

During the time I was analyzing my data, I chanced to meet a woman who had worked at activating housewives in one of the newer tower-block suburbs of Stockholm. Her group met to discuss children, parenthood and family issues, but they had had trouble breaking the ice, so to speak. Then my acquaintance came upon the idea that the group ought perhaps to do something practical, and they started making wooden toys for their children. As the women sat and painted their toys, they began to open up. Their handicraft gave them an excuse not to meet each other's gaze, and they could begin conversing. This woman's experience put meat on the bones my cross-tabulations represented. I gained an insight into yet another aspect of the powerlessness complex. I felt I had come to see though I did not use that word then.

Basic similarities

A few months in several African countries in 1971 brought me to realize — via my feelings — how basically like people are, despite their apparent differences. This discovery is not as banal as it may seem, put down in so many words. Like most of my countrymen I had some very good reasons, of which I was more or less conscious, for not allowing myself to feel and thereby learn. Despite a positive outlook and, I thought, good preparation for the trip, I was surprised to discover that I actually could, with the help of interpreters or sign-language, communicate with people, despite their being ever so different from me in appearance and ways of life.

Among the Galla people in Ethiopia, in a village astonishingly like those pictured in my childhood story-books, I met and talked with young field workers. They were illiterate, frustrated by their isolation and by their awareness of how little they knew and were able to do. They reminded me of others in my experience, such as the members of the Swedish talent reserve I had come in contact with more than a decade earlier, when as a psychologist I had tested construction workers at various dam sites in northern Sweden.

In Ethiopia I also met poor rural peasants in the village café. They expressed less discontent — presumably due to the circumstances of our meeting and

the fact that our shared vocabulary amounted to a couple of dozen Italian words — but afforded contact.

This was my first, somewhat wide-eyed, discovery of the similarities behind the differences, a theme I developed in my book from Africa.³ The differences are there, and they are obvious — differences in appearance and behaviour. The similarities lie on a deeper level. It is a question of basic, shared human needs. Here I do not so much have in mind physiological needs — these are relatively easily identified and readily agreed upon — but rather psychological and social needs. Needs like feelings of belonging, identity, of dignity and self-respect, feelings of having succeeded, the need to create some measure of order and to comprehend one's surroundings, to find meaning in one's occupation, etc. I have subsequently learned that the astonished discovery that 'they' are like 'us' is far from unusual on first encounters with exotic milieux.

Quality of life

In the Spring of 1972 I conducted an interview survey in a couple of northern Swedish villages in danger of dying out. There I learned that standard of living may also be measured in terms of fresh air and opportunities for human contact. Again this was somewhat to my astonishment, as I had believed that such values were cherished more among intellectuals in the cities than by more reality-oriented residents of rural Sweden. As a result, I came to devote more systematic thought to quality of life as a concept.

Further, in the course of this study I noted signs of a growing activity on the part of the so-called grass roots. These impressions were gathered in conversation with people in general but also, and mainly, from the discussions I listened to in meetings of a committee for neighborhood action. I became interested in the activities of various community action groups, and how these groups influence people's consciousness of their own situation.

After this interview study it was clear to me that development was an issue to be studied here at home as well as in the so-called developing countries, and that the respective courses of development in industrialized and non-industrial societies are interrelated. (I was of course aware of this, purely intellectually, even before.) I also began to see that our discussion of standard and quality of life in Sweden might be more closely related to the problems of underdevelopment than I had first imagined. Finally, as indicated above, I had begun to take notice of what I have come to call the process of animation.

Discussions with friends working in family therapy at Ska Children's Village near Stockholm had earlier awakened an interest in attempts to recognize and use the family itself as a resource in therapy. During a visit to India in early 1973 I ran across a project in a slum area of Madras which sought to activate slum-dwellers to activate themselves. Self-help projects there included education, health care, job skills, etc. Several weeks later in a poor district of Sydney I visited

another project where underprivileged, derelict aborigines, alcoholic whites and others were being organized to be able to get a grip on their situation, secure lodgings, work, etc. The project was self-financing through the collection and sale of scraps and cast-offs and empty bottles — this latter a literally bloody enterprise involving midnight expeditions into the dustbins of central Sydney.

Projects of this sort, seeking to activate and transform derelicts and the underprivileged into a resource for transforming their own situation, exist, of course, in many parts of the world. The important thing for me was that I chanced to encounter the same idea in three quite widely diverging milieux: Ska, Madras and Sydney. This served to confirm my ideas concerning the basic similarities between people who, on the surface, may be quite different. Further, I could perceive a parallel between what I had seen in the neighborhood council in the rural Swedish village, family therapy at Ska and the projects in India and Australia. I was approaching my conviction of the central importance of the animation process.

Latin America

I arrived, or became fully convinced, during a visit to Latin America in 1973. My mission there was, as participant-observer, to evaluate a seminar in which Swedish teachers were to gain first-hand experiences of features and problems of underdevelopment, thereby equipping themselves to contribute to the internationalization of the Swedish curriculum.

In addition to my own impressions of political consciousness and involvement, I was also privy to the perceptions of my fellow travellers, who for the benefit of the evaluative analysis faithfully recorded group discussions of what they had seen and experienced. Listening to the tapes after our return to Sweden, I was stricken by how strongly the seminar participants had experienced the consciousness, the involvement, the determination to do something about their own situation, hopes for the future, and so on, they met in people living under the most miserable of material circumstances.

The strongest impressions in this vein came from Chile, and what made the greatest impression on me were the perceptions of participants who, I assume, were not primarily out to see how well the Allende regime governed Chile or how well left-wing organizations had managed to mobilize urban slum-dwellers. Even many of those I had reason to believe were sceptical or non-committal toward the Unidad Popular coalition and groups further to the left were impressed by this widespread consciousness, the determination to change one's situation, hope for the future, etc. 'The most positive thing during the whole trip, I think, was the people we met down in Chile. . . . Some of the people we met down there were so "right-on" and were obviously fighting for a cause they believed in heart and soul.'

This was the summer of 1973. The attempted coup

against Allende of June 29 had, it appeared, been successfully averted. Home again, I sat through July and August, in the midst of the Swedish summer, listening to the material from gray, bleak, chilly Santiago de Chile with all its vital and hopeful inhabitants. My ears were full of dynamic Spanish words ending in -ción. Animación, participación, conscientización, capacitación. All this meant for me — to take yet another — iluminación.

Animation

The bits of the puzzle fell into place, and I saw the whole. I might describe it like this: The process of animation is crucial; through it individuals and societies develop. Such processes are under way in many parts of the world, and it is reasonable to assume that on the one hand there are considerable similarities between these scattered processes, but that there are differences, due to historical circumstances, culture, the external milieu (e.g. degree of poverty and oppression, the likelihood of support from the present political administration or other foreseeable successes, major and minor). Comparative studies of this process in differing national, ethnic, cultural and social milieux and contexts should increase our understanding of the factors which foster or hinder it. And such insights should enable us better to direct developmental processes towards the goals we profess.

There was an added bonus as well. The psychological perspective, whose applicability to liberation in a broader context I had not yet discovered, fell readily into the picture. Not as the sole, but as a relevant, perspective.

Finally, a word or two about my basic values. This research reflects a faith in Man and a faith in the future of Mankind. This is a working hypothesis, and I am fully aware that much in the world today would seem to support a totally opposite point of view. I have settled on this hypothesis, however, because I see it

as the only hypothesis which can stimulate to action. Some hypotheses have the character of self-fulfilling prophecies. That is, what happens is to some extent dependent on what we think will happen. As I see it, our assumptions as to our fellow man and the future of Mankind are assumptions of that kind.

STIG LINDHOLM

Stig Lindholm is Assistant Professor of Education and Educational Psychology at the University of Stockholm. As mentioned in his article, he has worked in the past as a professional psychologist, and has undertaken research on behalf of the Swedish Council for Social Research. Some of his works are available in English, as noted below. Further details about his concept of animation are outlined in a paper entitled **Conjoining Identity Meaning: background and outline of a research programme on animation, participation and quality of life**, available (in English) from University of Stockholm, Department of Education, S-104 05 Stockholm, Sweden.

REFERENCES

1. S. Lindholm, **Seeing for Oneself: a report on an experiment in development education**, Swedish International Development Agency, Stockholm, 1975. Available (free of charge) from SIDA Information Division, S-105 25 Stockholm, Sweden.
2. S. Lindholm, **The Image of Developing Countries: an enquiry into Swedish public opinion**, Almquist and Wiksell and Dag Hammarskjold Foundation, Uppsala, 1971.
3. S. Lindholm, **Appointment with the Third World: experts and volunteers in the field, their work, life and thoughts**, Almquist and Wiksell and Dag Hammarskjold Foundation, Uppsala, 1971.

Education for Involvement

James Becker, Indiana University and Lee Anderson, Northwestern University, USA

The two previous articles in this issue of the *New Era* have mapped some of the feelings and concerns of individuals in modern world society. Both articles referred, implicitly and well as explicitly, to educational processes and structures. But neither attempted to look at detailed educational planning — for example, the formulation of specific objectives for the school curriculum.

Taking up, so to speak, where the two previous articles left off, Dr Becker and Dr Anderson here consider the general aims, and the fairly specific objectives, of what is variously known as global education, world studies, development education, peace studies and (the phrase they themselves use) international education.

The concern here is in particular with that area of the formal school curriculum known in the United States as social studies. Phrases in current use in other countries, referring to part or all of the same curriculum area, of course include history, geography, humanities, environmental studies.

Two views of international education

A survey of curriculum guides, teaching materials, and approaches used in many schools indicates that much of world affairs education is grounded in one of two operational definitions of international education. One conception equates international education with the study of foreign people and cultures. The other conception equates international education with the study of the foreign policies and international relations of national governments.

These conceptions of international education are not inaccurate. Obviously, international education involves students in one society studying about the geography, history, and culture of people living in other societies. It is also obvious that international education involves the study of the foreign policies and the international relations of nation states.

A person's conception of things can be correct, however, and at the same time be incomplete or inadequate. These two prevailing conceptions of international education appear to be a case in point. In our judgment, both of the prevailing conceptions of international education suffer from a serious weakness. Neither conception provides the kind of conceptual foundation that is required for developing educational programs and policies capable of realizing the objectives set forth

in the *Recommendation concerning education for international understanding, co-operation and peace and education relating to human rights and fundamental freedoms* adopted by the UNESCO General Conference at its eighteenth session in 1974, hereafter referred to as the UNESCO Recommendation on international education. These are:

an international dimension and a global perspective in education at all levels and in all its forms;

understanding and respect for all peoples, their cultures, civilizations, values and ways of life, including domestic ethnic cultures and cultures of other nations;

awareness of the increasing global interdependence between peoples and nations;

abilities to communicate with others;

awareness not only of the rights but also of the duties incumbent upon individuals, social groups and nations towards each other;

understanding of the necessity for international solidarity and co-operation;

readiness on the part of the individual to participate in solving the problems of his community, his country and the world at large.¹

The first conception — international education as the study of foreign societies and cultures — suffers from at least three deficiencies as judged against these goals or objectives. In the first place, this conception of international education builds a 'we-they' or 'us-them' dichotomy into the heart of the educational enterprise. This reinforces students' tendencies to perceive the world in ethnocentric terms and to stereotype other societies and cultures. U Thant has stated 'there has been nothing more dangerous and more damaging in human history than the claim of exclusiveness.'² Needless to say, this runs directly counter to the development of an understanding and respect for all peoples, their cultures, civilizations, values and ways of life.

Secondly, this view of international education obscures the degree to which the study of one's own community and nation have important international dimensions. Thus, it detracts from efforts to build an international dimension and global perspective into all of education.

Thirdly, and perhaps most importantly, the concept of international education as education about foreign peoples and cultures obscures the global character of human experience in the contemporary world. One of the most visible hallmarks of our time is the his-

torically unprecedented scale and degree of human interdependence at the global level. The earth has ceased to be a piece of cosmic real estate on whose surface live relatively scattered, autonomous and isolated groups of Homo sapiens. As Robert Harper observes, 'Throughout most of history, mankind did exist in separate, almost isolated cultural islands . . . now most of humanity is part of a single worldwide system.'³

The world as a system

The 'systemness', the 'unity', the 'oneness', of the modern world is evidenced in a wide variety of ways. It is witnessed in the inter-penetration of international and domestic systems with the consequent eradication of boundaries between domestic and foreign affairs. It is witnessed in the rapidly expanding volume of private or non-governmental transactions among nations. It is seen in the growing number of both governmental and non-governmental transnational organizations. It is manifest in the developing web of military, economic, political, and ecological interdependencies. It is seen in the convergence of social organizations and technologies in the world's large scale, mass societies. And it is evidenced in the internationalization of most contemporary social problems, including the management of violence, the control of disease, the maintenance of environmental health, and the promotion of economic well-being, social justice, and human rights.

Inherent in the emergence of a world system are far-reaching implications for the way children and young people are taught about the world. Perhaps these implications can best be understood by noting that in the study of any phenomena, one can focus either upon the parts or upon the whole. For instance, we can study a forest or we can study the individual trees that make up a forest. We can study homes or neighborhoods, flowers or gardens, rocks or the quarry. The choices we make are a function of our purposes. If our aim is to understand trees as such, then we need pay little or no attention to whether the trees are parts of a forest. On the other hand, if our purpose is to understand a forest, then we must also study trees; but in this case the parts must be studied in the context of a larger whole.

The emergence of a world system makes this matter of the parts and the whole a critical issue in thinking about international education. What is the kind and quality of international understanding that we wish to develop in students? Do we wish to simply develop some knowledge of the world's different regions, societies, and cultures, or do we want to develop some understanding of the world as a totality, of the world as a global system? In our judgment, we believe the latter should be our goal. We believe that the task of developing international understanding is a matter of 'transmitting to the next generation a rich image of the "total earth".'⁴ If this is the case, then the conception of international education as education about foreign societies and cultures is inadequate for the

task, for it obscures the fact that all of humanity is part of a planet-wide system.

Because of this, instruction based on this conception of international education can fail to develop a student's awareness of the increasing global interdependence between peoples and nations. Moreover, such instruction can fail to enhance a student's understanding of the necessity for international solidarity and co-operation.

Now let us briefly turn to the other prevailing conception of international education that was referred to above; namely, the notion of international education as education about the foreign policies and international relations of the governments of nation states. In our opinion, this conception of international education also suffers from a serious defect because it obscures the actual and potential involvement of individual citizens in world affairs. By focusing almost exclusive attention on the international behavior of national governmental officials, this conception fails to illuminate many facts about international life that it is important for future citizens to understand.

For example, it obscures the fact that many sub-national governments, such as the governments of states, provinces, and cities, are involved in transnational relations. More importantly, it obscures the fact that countless non-governmental groups are deeply involved in international affairs. These include religious groups, business organizations, labor unions, educational institutions, families, scientific and professional associations, and cultural organizations, to name but a few. Also, it obscures the activities and work of the many organizations in the UN family including UNESCO itself.

By obscuring these aspects of international life in the modern world, the concept of international education as education about the foreign policies and the international relations of national governments fails to provide individuals with an awareness and understanding of the many ways they are and can be involved in transnational processes, institutions, and problems.⁵

We feel that this is very unfortunate. In our judgement, international education must be education for international action and citizen involvement in world affairs if it is to achieve three of the most important goals set forth in the Unesco Recommendation on international education. These are: the development of abilities to communicate with others; the development of an awareness of rights and duties of individuals, of social groups, and of nations toward one another; and the development of readiness on the part of the individual to participate in solving the problems of his community, his country, and the world at large.

So far we have noted that international studies in most schools appear to rest on one of two widely prevailing conceptions of international education. One equates international education with the study of foreign societies, and the other equates international education with the study of the foreign policies and international relations of national governments. We

have argued that neither of these conceptions provides the kind of conceptual foundation for international education that is needed in order to realize the goals and objectives of the Unesco Recommendations on international education.

Towards a new definition

We now turn to the question of what might be a satisfactory or adequate conception of international education. It seems to us that we might usefully view international education as **education for responsible citizen involvement and effective participation in global society**. Space does not allow us to elaborate or explicate this conception. Nor does it permit us to develop a rationale for this view. We shall simply conclude our discussion of the meaning of international education by noting that the conception we have put forward appears to provide a sound conceptual foundation on which to develop programmes and to design policies aimed at furthering the guiding principles of educational policy set forth in the Unesco Recommendation on international education.

The contribution of social studies

The last section posed the question: How should international education be defined? In response, we suggested that it may be useful to conceive of international education as education for responsible citizen involvement and effective participation in global society. We now turn to a second question: What contribution should and can social studies make to the international education of children and young people?

We believe social studies should contribute to students' international education in three major ways:

Social studies should develop students' capacities to perceive and understand their involvement in global society.

Social studies should develop students' capacities to make judgments and decisions about world affairs.

Social studies should develop students' capacities to exert influence in world affairs.

Developing Students' Capacities to Perceive and Understand their Involvement in Global Society

Individuals are involved in global society ecologically, biologically, and culturally. We are involved ecologically because each of us is a part of the earth's biosphere. We are dependent upon our planet's air, water, land, plant, animal and energy resources, and we are influenced by the earth's geography. We are biologically linked to global society because we are members of a single, common species of life and hence share with all of humanity common physical traits, common needs, and common life experiences.

We are culturally involved in global society because each of us is related to technologies, institutions and processes, languages and beliefs, which link us, our communities, and our nations to people, communities and nations elsewhere in the world. Through these

cultural linkages, we influence the lives of people elsewhere in the world and they in turn influence our lives. These facts suggest three ways in which social studies can help to develop students' capacities to perceive and understand their involvement in global society.

First, social studies can develop students' understandings of themselves as inhabitants of Earth. This can be done by providing students with (a) knowledge about the ways they and other humans depend upon the earth's biosphere; (b) knowledge about the ways in which human activities affect our life support system; (c) knowledge about the international character of major environmental health and energy resource problems confronting humankind; and (d) knowledge about the ways in which our planet's physical and cultural geography influences human behavior.

Second, social studies can develop students' understandings of themselves as members of the human species. This can be done by providing students with: (a) knowledge about how they and other human beings are both similar to and different from other animals; (b) knowledge about commonalities in the physical traits, in the biological and psychological needs, and in the life experiences of all human beings; (c) knowledge about the nature of culture as a pan-human phenomena, together with knowledge about geographical variations and historical changes in human culture; and, (d) knowledge about the major events and long-term trends in the global history of the human species which substantially shape the contemporary human condition.

Three, social studies can develop students' understandings of how they are culturally linked to people living elsewhere in the world. This can be done by providing students with: (a) knowledge about the technologies, the social institutions and processes, the languages, and the beliefs that link them, their communities, and their nations to people, communities, and nations elsewhere in the world; (b) knowledge about the ways in which their lives, their communities, and their societies have been influenced and are shaped by these cultural linkages; and, (c) knowledge about the ways in which they and other people in their nation affect and influence the lives of people in other societies through these cultural linkages.

Developing Students' Capacities to Make Judgments and Decisions about World Affairs

All of us must make judgments and decisions about world affairs. Given the rapid and extensive change characteristic of world affairs in the modern world, it is impossible to predict with any precision the specific kinds of judgments students will have to make when they become adult citizens, and we certainly cannot prescribe what judgments they should make in the future. But social studies can do a great deal to enhance or expand students' abilities or capacities to make 'humane' judgments and 'good' decisions. We believe social studies can contribute to students' judgment- and decision-making capabilities in several specific ways.

First, social studies can reduce students' tendencies to perceive and to think of the world egocentrically. It can do this by developing what Robert Harvey has called 'perspective consciousness.' This is:

the recognition or awareness on the part of the individual that he or she has a view of the world that is not universally shared, that this view of the world has been and continues to be shaped by influences that often escape conscious detection, and that others have views of the world that are profoundly different from one's own.⁶

Further, social studies can reduce ethnocentrism by developing a student's cross-cultural awareness. This includes an awareness of how human culture varies both between and within societies, awareness of how others view the student's own culture, and an ability to empathetically understand ways of life different from one's own.

Second, social studies can develop students' capacities to critically process and analyze information about world affairs. It can do this by developing students' skills in comparing, inferring, hypothesizing, conceptualizing, classifying, imagining, and evaluating.

Third, social studies can develop students' abilities to think about human activities in a global and systemic way. It can do this by developing the students' awareness that in an interdependent world many human activities have global consequences, that these consequences have multiple implications for oneself and others, and that a given activity is likely to affect the lives of different people in different ways.

Developing Students' Capacities to Exert Influence in World Affairs

So far we have spoken of two contributions social studies should and can make to the international education of students. Now we turn to a third kind of contribution. This is the enhancement of the capacity of individuals to exert influence over international processes and problems that affect their lives and the lives of others.

This aspect of international education has been largely ignored by the literature in the field. In our opinion, this is very unfortunate. In a global age where worldwide interdependence makes itself felt in the daily lives of most human beings, it is critical that individuals learn how they might exercise some measure of control and influence over the public affairs of global society, as well as over the public affairs of their local communities and nations. There appear to be at least three ways in which social studies can enhance future citizens' capacities to exert influence in world affairs.

First, social studies can expand a student's awareness of the choices confronting individuals, nations and the human species in respect to matters that critically affect the survival and welfare of humankind. These include choices relating to the perpetuation of the war system, to population growth, to inequalities in the

distribution of the world's wealth and resources, to the control of technology, and to the protection of the earth's biosphere.

Second, social studies can develop a student's knowledge of the ways he or she can potentially exercise influence in world affairs. This includes knowledge of the actions individuals can take as individuals, knowledge of how individuals can work through private groups and organizations, knowledge of how individuals can participate in the activities or influence the policies of international agencies, and knowledge of how individuals can exercise influence over the foreign policies of their governments.

Third, social studies can promote the growth of skills and motivations needed to participate in world affairs. This can be done by providing students with opportunities and incentives to become involved in transnational activities and to participate in community affairs and action programs designed to enhance human welfare and social justice.

Summary

In this section we have briefly addressed the questions of what contributions should and can social studies make to the student's international education? We have done two things in response to this question. First, we have argued that social studies should contribute to international education in three primary ways: by developing students' capacities to perceive and understand their involvement in global society, by developing students' capacities to make judgments and decisions about world affairs, and by developing students' capacities to exert influences in world affairs. Secondly, we have indicated some specific ways in which social studies can develop these three capacities.

JAMES BECKER, LEE ANDERSON

References for this article are on page 47.

Lee Anderson (Northwestern University) and James Becker (Indiana University) are well-known in the United States for their contributions over the years to the theory and practice of international education. Lee Anderson is advisory editor of **Windows on Our World**, a series of curriculum materials published in 1976 by Houghton Mifflin, Boston. James Becker is director of the Mid-America Program for Global Perspectives in Education. Information about his current work is available from the Social Studies Development Center, 513 North Park Street, Bloomington, Indiana 47401, USA. This article is based on the introductory section of a paper which the authors prepared for a Unesco meeting of experts, held at Michigan State University, May 1976.

Lessons of the Gram Bal Shiksha Kendra

N. N. Shukla, C. G. D'Lima, S. N. Gaitonde

Hansraj Jivandas College of Education, Bombay, India

James Becker and Lee Anderson propose in their article that a major goal of education should be to develop a student's knowledge of the ways he or she can potentially exercise influence in world affairs. Such knowledge is bound up, as Mary Worrall and Stig Lindholm emphasise in their articles, with a firm sense of one's own personal and cultural identity, and with a grasp on one's own immediate locality.

The cluster of educational projects at the Gram Bal Shiksha Kendra, near Bombay, show how — in one very particular locality, and against one very particular cultural background — human beings are learning to understand, and to change, who they are. The authors of this article, who undertook a survey of the projects on behalf of Unesco, outline the main educational methods and approaches being used.

At first sight the situations described in this article seem a long way distant from the Western classrooms evoked in the earlier three articles. But in fact the deep principles underlying the learning at the Gram Bal Shiksha Kendra are by no means very different from the deep principles stated or implied by Mary Worrall, Stig Lindholm, James Becker, Lee Anderson.

These are principles which can — and sometimes certainly do — inform and inspire experiments in the West as well as in the East; in cities as well as in the countryside; and in formal and traditional institutions as well as in open and new ones.

Introduction

A research project was undertaken at the Institutes at Kosbad Hill, Maharashtra State, with a view to studying the community learning which has taken place as a result of certain innovative practices. The present article deals with the Gram Bal Shiksha Kendra (Village Child Education Centre) and its activities.

The Gram Bal Shiksha Kendra was started by Padmabhushan late (Smt) Tarabai Modak, a well-known devoted selfless educationalist, as a small Balwadi (Village nursery school) at Bordi in Thana District near Bombay in Maharashtra State, India, in 1945, with a view to propagating child education in the rural and backward areas of the Thana District in Maharashtra State.

This brought her in close contact with the tribal children, known as Varlis. She saw the poverty and ignorance of these people which was mainly due to lack of education. The older children had to look after

the younger ones, when their elders were away for wage-earning. This resulted in their inability to attend school. To solve this problem, Smt. Tarabai developed a pattern of school known as 'Vikaswadi' (Village Development Project) which is a combination of a Creche, a 'Balwadi' (Village Nursery School) and Lower Primary School.

The Vikaswadi Project proved so fruitful that Smt. Tarabai perceived a large scale improvement of the tribal society. The Government of India approved of the full scheme of the Vikaswadi Project that was submitted to it. This response precipitated a decision to move to Kosbad Hill where it would be possible to educate more tribal children. Hence in 1956 the Institute was shifted to Kosbad Hill.

The Gram Bal Shiksha Kendra

The erection of the necessary buildings and the land required for the development of agriculture, which served as a base for educational development, was helped by the grants and loans given by the government of India and the donations from friends and well-wishers. The Gram Bal Shiksha Kendra, with a number of auxiliary institutions, was established as a full-fledged centre of education and welfare of the tribal children.

After the sad demise of Smt. Tarabai Modak a devotee and follower of her ideals, Smt. Anutai Wagh, is directing the innumerable activities of the Institute with great dedication. Today the Gram Bal Shiksha Kendra is a complex of a number of institutions consisting of Balwadis and Creches for children, Anganwadis (Open Air Schools), the Bal Sevika Vidyalaya (Rural Child Welfare Training Centre for girls), a primary school, a Junior College of Education, Hostels for Adivasi boys and girls, Training Centres for Applied Nutrition, Agricultural Farms, Meadow Schools, Printing Press, Night School, and workshops with a Production Centre. The objectives of these various institutions are outlined below.

Primary

- (a) To spread education among tribal children and adults.
- (b) To improve the quality of life of the tribal community.
- (c) To work for the welfare of the community.

Secondary

- (a) To provide proper socialisation facilities to the tribal children in their early years.
- (b) To train rural girls in child welfare.

- (c) To train women coming from rural areas in an applied nutrition programme.
- (d) To serve as a centre for training teachers for primary and pre-primary schools.

Balvadis (Village Nursery Schools)

The Balvadis look after tribal children belonging to the age group of 2½—6. There are seven Balvadis altogether, where up to 99% of the children are tribals. The main aim is child-centred education with minimum expenditure in view of the rural situation. Play activities are used mainly for the socialisation of the children.

The children are taught songs and prayers and are trained to keep rhythm to simple tunes. Teachers prepare and utilise the educational aids from the things which are available in the surroundings. The children are taught clay-work, paper-work, drawing, preparing garlands with flowers etc. They are also taught to classify the various types of feathers, stones, skulls, seeds, leaves etc.

Creche

A creche is attached to every nursery school (Balvadis). The creche admits infants even of about a fortnight. This relieves the older children of their responsibility for looking after them. Hence they are able to attend the Balvadis. The infants are in the creche as long as their elder brothers or sisters are in the Balvadi.

The expenses of the above two institutions are met by way of donations. The children receive clothes, oil, soap etc. The babies are given a bath and arrangements are made for their play and rest. They are fed through a nutrition programme. Health and growth records are maintained. The infants develop good speech habits from the very beginning.

There are six Creches, each attached to a Balvadi. The total number of boys and girls attending those institutions is 291, of whom 129 are boys and 162 are girls.

Anganwadi (Open Air School)

In the beginning the enthusiasm of the people was very encouraging to the founders, but untouchability posed problems — especially when the elders came to know that their children were mixing together, and having food together, irrespective of caste or creed. This made people abstain from sending their children.

The setback and shock created by the problem of untouchability, and the realisation that it was futile to work directly against these factors of communalism and untouchability, inspired Smt. Tarabai to think laterally. The result was that she took Balwadis to the doors of the tribals and called them Anganwadis.

Here the teachers go to the hutments of the tribals and try to bring together all the boys and girls who are not attending school. Today the initial problems of untouchability are solved and the Anganwadis are now functioning as practical training grounds for Bal Sevikas — that is, the Rural Child Welfare Centres.

The activities carried out in Anganwadis are more

or less the same as those carried out in Balwadis. In the beginning the age range of the children attending Anganwadi was very wide as all children who could not attend school, irrespective of their age, were gathered together here; but now the age range is from 2 to 6.

At present there are 4 Anganwadis with a total strength of 150 girls and 80 boys.

Village Child Welfare Training Centre for Girls (Rural Bal Sevika Vidyalaya)

This centre was started 11 years ago under the auspices of Indian Council for Child Welfare, New Delhi. The programme of training in the institute is as under:-

- (a) To conduct Balwadis in the rural areas.
- (b) To conduct a health centre.
- (c) To carry out a Nutrition Feeding Programme.
- (d) To implement children's entertainment programmes.

These Bal Sevikas are given the training necessary for the total welfare of children up to 12 years. Their training course is mainly based on practical work. At present 65 Balsevikas are undergoing training.

Primary Schools

The school consists of seven standards — Standard I—VII and is known as the Vikaswadi Primary School. Although it aims at imparting primary education to the children it also solves the problems which distract the children.

The Adivasis lead a unique and peculiar life. This affects the concentration of the children and they find it difficult to assimilate their day to day learning experiences, sitting in one place. Therefore, the methods of teaching are different. The experiments and innovations concerning teaching methods, learning experiences and evaluation carried out at the junior College of Education are implemented here. Psychological studies are undertaken to study the mental abilities of the Varli children, and activities are provided to them accordingly. These educational activities are in harmony with their basic tribal life and in this way they prepare the children for life.

No fees are accepted and the expenditure is met by the grants received from the Zilla Parishad (District Councils) and donations collected by the school authorities.

The strength of the Primary School is 249, of whom 175 are boys and 74 are girls. The school is managed by 7 staff members.

Junior College of Education

As the Adivasi children form a considerable part of the schoolgoing population, training teachers for catering to the needs of the Adivasi population is essential. Therefore a Junior College of Education was started in 1957 to solve the educational problems that come in the way of conducting schools on regular lines. The aim of this Junior College of Education is to educate primary and pre-primary teachers. After training they are

given a Diploma in Primary or Pre-primary Education.

Besides the Government syllabi, many other programmes are included during the training period of these teachers to handle the primary schools in the rural areas, particularly those where the majority of the children come from Adivasi areas. Importance is given to the social and cultural activities suitable to the Adivasi culture. Field visits are a part of the regular programme of this training course. Special efforts are made to inculcate desirable attitudes in the teachers to the education of the tribal people, who are backward and ignorant.

Constant efforts are being made not only to find out newer methods for teaching them but also to inculcate the spirit of learning throughout life in them. Many experiments are conducted to create life-like learning situations and to prepare improvised teaching aids from available local material. The duration of the course is two years. The total number of trainees in the college is 160 — 84 boys and 76 girls. The number of staff members of the college is 18.

Hostels for Advasi Boys and Girls

Separate hostels are provided for boys and girls. The objective of these hostels is to provide not only accommodation facilities for boys and girls but to create the influence that the Gurus (ancient teachers) had over their pupils through the Gurukula system (i.e. by pupils staying with their teachers). The tribal boys and girls are afforded opportunities of socialization through cooperative living and through social and cultural activities. The number of boys and girls in these hostels is 69 and 45 respectively.

Training Centre for Applied Nutrition and Supplementary Food Programme Centre

This training centre trains women from rural areas in applied nutrition programme and hence enables them to provide a better diet for infants, pregnant women and nursing mothers. The activities are preparation of different recipes, exchange of ideas, and experimentation.

The main diet of the tribals is porridge, prepared from powdered rice eaten with tamarind leaves, salt and chilli powder. The trained workers give talks and undertake social service activities to convince people of the importance of their health by including protective foods in their diet in adequate quantities and reducing the present high proportion of starchy food. The people are also shown how to produce these protective foods near their own houses.

Agricultural Farm

A small farm with a dairy and a nursery of chikoo, mango seedlings etc. is attached to the primary schools and gives work experience to the children. In this farm simpler and newer techniques are taught and the children are encouraged to experiment on their own. Hence development of practical skills is achieved.

The profit from these farms is distributed among the students themselves.

Meadow School (Kuran Shala)

This idea was evolved by Smt. Tarabai Modak when she discovered that the tribal children were not attracted by formal school.

In the monsoons, the tribal children take their cattle to the forests for grazing. Therefore they are employed in work for about 4 months and are unable to attend school.

Smt. Tarabai Modak therefore sent the teachers to the Meadow and the children took turns in minding the cattle while the rest listened to their teacher.

The Meadow School does not have walls, roofs, bells, and time-tables like a formal school. Story telling and dramatisation is used to teach stories, oral arithmetic, language, science, geography, etc.

The teachers use educational aids which are made out of readily available materials. Measurement, a sense of time and dates etc. are taught by illustrations such as the following:

Concept of time. The changing shadow of an object is observed and measured at different times of the day. From here the students are taught the reading of the dial of a clock.

Counting of the days. The usual method involves a newly born kid and pebbles. The children are taught to count days, weeks, months and years. The concept of decimals is brought about by using 1 strawstick for 10 pebbles when the kid is 10 days old. A strawstick and 1 pebble indicate a 11-day-old kid and implant the idea of 10 and 1.

Concept of weight, length and breadth and height. Using practical and concrete illustrations the concept of weights, length, breadth and height and the methods of measuring them are introduced.

Nature subjects. Scientific knowledge is imparted by discussing natural phenomena and animals. Hygiene is demonstrated in special activity programmes illustrating the importance of cutting hair and nails, cleanliness of body etc.

Desirable social habits are inculcated by arranging a common get-together programme, organised and managed by the children.

The Meadow School is also continued for about 2 months after the rainy season, and reading and writing is taught under the shade of trees. This training gives the children an incentive to attend normal day school. Due to the Meadow School the number of students attending day school has increased encouragingly. The older people have realised the values of education and send the children to school while they themselves graze the cattle.

One senior staff member with the help of the trainees conducts the Meadow School, which consists of 25 boys and 20 girls.

Printing Press (Vikas Mudranalaya)

The main object of the Printing Press is to prevent the neoliterates lapsing into illiteracy. In this Printing press tribal boys and girls who can read and write are given an opportunity to shoulder the responsibility of different jobs. The workers undertake all the jobs like composing, cutting, binding etc. Educational books and magazines, especially for the use of pre-primary teachers, are printed here.

The founder of this Institute Padmabhusan, late Smt. Tarabai Modak, was anxious to run a Printing Press with the help of tribal youths. To fulfil her desire a loan of Rs. 75,000/- was taken by the institute for the purchase of the machinery. The press started working in October 1973. Today there are 7 tribal boys and girls working in the press.

The press has so far published nine books useful for the Balwadis and the schools. 'The Shikshan Patrika' Monthly is printed regularly here, every month.

Night School

A Night School was started to provide a non-formal education for enthusiastic boys and girls who could not attend day school owing to various domestic responsibilities.

The activities comprise story-telling, play activities, dramatization, chit-chatting and Tarpa dance (a dance accompanied by the playing of a folk wind instrument made of gourds originally). Here emphasis is laid on real experience providing learning for life and learning by doing.

Although the education is non-formal, many have reached the Standard IV level and have got themselves trained in skilled labour and are now holding good jobs. In 1975, 12 students reached standard VII and out of them 4 girls appeared for the standard VII

examination and passed. The school is run by the day teachers by turn on an honorary basis. The number of pupils on roll in the Night School is 25 boys and 25 girls.

Workshop (Bal Udyogalaya) with a Production Centre

The motto of the workshop is 'learn while you earn and earn while you learn'. For some boys, attending the school was impossible because of their economic conditions. Those who do not have farms have to seek jobs elsewhere. It was found that the earnings were very small, though they had to toil the whole day.

Wood-turning and furniture-making are the main activities here. Further educational aids for the Balvadi and Primary School are made here. The duration of the training is two years. Boys work in the workshop during the day-time and attend the night school. The Institute has received financial assistance from Friends of the Community Abroad, Australia, for this workshop. Many of the workers trained here are working in the factories of Dahanu or Bombay.

Conclusion

Smt. Anutai Wagh, an ardent follower of Mahatma Gandhi, also known as 'Dalit Mitra' (Friend of the Down trodden) has been making attempts to improve the quality of life of the people through education. She and the dedicated workers under her, are working for the improvement of the tribal not only at the primary and pre-primary stages but at all the stages and levels.

The Gram Bal Shiksha Kendra therefore plays a major role in community learning, as it not only provides a variety of learning systems for the members of the community through its institutes, but also organizes a number of activities for the all sided development of the Varlis.

N. N. SHUKLA, C. G. D'LIMA, S. N. GAITONDE

(continued from page 43)

REFERENCES

1. UNESCO. **Recommendation Concerning Education for International Understanding, Cooperation and Peace and Education Relating to Human Rights and Fundamental Freedoms**, p.4.
2. U Thant. On Giving the Charter a Chance. **U.N. Monthly Chronicle**, Vol. III No. 7. July 10, 1970, pp.39-45.
3. Harper, Robert. Geography's Role in General Education. **Journal of Geography**, Vol. 65. April 1966, p.182.
4. Boulding, Kenneth. What Can We Know and Teach About Social Systems. **Social Science Education Consortium Newsletter**, No. 56. June 1968, p.1.
5. This argument is well developed by Chadwick Alger. See Alger, Chadwick. **Foreign Policies of United States Publics**. Mershon Center, Ohio State University. January 1975.
6. Hanvey, Robert. **An Attainable Global Perspective**, Center for War/Peace Studies, New York.

Dr Shukla is principal of Hansraj Jivandas College of Education, Bombay. He was the director of two projects on lifelong education assigned to the college by the Unesco Institute of Education, Hamburg. Dr Celine D'Lima was in charge of the project described in this article. She is a lecturer in education at the college, as also is Dr Gaitonde, who was closely associated with the drafting of the report.

Books

ASSESSMENT IN EDUCATION

D. G. Lewis

U.L.P., £1.90,* pp.198, 1974

ASSESSMENT TECHNIQUES

B. Hudson (ed)

Methuen, £1.35,* pp.222, 1973

THE RELIABILITY OF EXAMINATIONS AT 16+

A. S. Willmott & D. L. Nuttall

Macmillan, £4.65, pp.106, 1975

C.S.E.: TWO RESEARCH STUDIES, SCHOOLS

COUNCIL EXAMINATIONS BULLETIN 28

D. E. Fowles

Evans/Methuen, £1.30,* pp.143, 1974

CONTINUOUS ASSESSMENT IN C.S.E., SCHOOLS

COUNCIL EXAMINATION BULLETIN 31

R. Hoste & B. Bloomfield

Evans/Methuen, £2.25, pp. 156, 1975

ASSESSMENT AND TESTING IN THE SECONDARY

SCHOOL, SCHOOLS COUNCIL EXAMINATION

BULLETIN 32

R. N. Deale

Evans/Methuen, £2.70, pp.190, 1975

*Prices are those at publication date and of the paperback editions.

The first of these books, by Lewis, is a clear, well-written and comprehensive account of Assessment, having chapters on Individual Testing, Group Tests of Ability, Group Tests of Attainment, Reliability and Validity, Examinations, Scholastic Aptitude Tests, Tests of Divergent Thinking, Assessment of Attitudes, and the Assessment of Teaching. The author does not question the need for assessment, testing or examinations and thus the book is a description rather than a defence. It will be invaluable for students of education at all levels.

Assessment Techniques, with contributions from seven authors, several of whom work for public examination Boards, after general chapters of Planning and Examination and Statistical Considerations, discusses in some detail the setting and marking of essays, the writing, marking and analysis of questions, the different items used in objective tests, and the problems involved in internal assessment and moderating procedures. The book is thus more specific than Lewis's and possibly of greater value for teachers and others who wish to learn particularly about setting good examination papers.

The third book, a Schools Council research study, is understandably very much harder going than the first two. It offers, however, the sort of conclusions on which it is possible to base arguments for a combined examination at the end of 5 years in secondary school and for using a wide range of grades rather than the now fashionable narrow one. The book, about half of which is appendices, is a technical study of Re-

liability and, apart from its conclusions, is only of value to researchers.

The first of the three S.C. Examinations Bulletins contains the results of two research studies, the first of which investigated whether certain grades in mathematics could be described in operational terms, i.e. whether mastery of a particular type of content is responsible for a pass at one grade as opposed to another. The result of the investigation showed that no generalisation is possible. The second study in Bulletin 28, investigating papers in a number of subjects from three boards, found that generally there were only minor differences between planned and achieved weights (the weighting of marks allocated to different parts of the examination) and outlined a standardisation procedure that would bring achieved weights exactly into line with planned weights.

Bulletin No. 31 discusses in Part 1 the advantages and disadvantages of continuous assessment and gives the views of examination boards, teachers and moderators. Part 2 gives the results of a study into the comparability of the traditional examination method and continuous assessment in the West Yorkshire and Lindsey Regional Examining Board, over eight subjects and in 95 schools. The study showed no evidence of important differences in standards in the two methods. The slight but consistent tendency found towards leniency in the grading for C.A. is said to be explained by better motivation and greater enthusiasm of the teachers adopting this method.

Bulletin No. 32 is perhaps the most useful of all these six books for the teacher or student wanting to read a justification for assessment, and instructions how to set about assessing more scientifically. Advice is given on how to design classroom tests and construct valid and reliable written examination papers. Oral, aural and practical exams are discussed in the third chapter in the context of continuous assessment, and there is also a section on Projects. Much is written in such books as this one about marks and standardisation and, as one who while teaching was unscientific in my approach to weighting and summing, I blush when I read even elementary advice such as that on the need to keep marks for different types of work in separate sections of the mark book! For many reasons I shall recommend this book strongly to students. To use words from the Preface, I feel sure 'this book will be of some use in its own right as a guide through a rather complex jungle in which there are numerous false trails and pitfalls for the unwary. . . .'

JAMES BREESE

A prophetess of liberal education

The Life of Julia Salis Schwabe and the founding of the Froebel Institute

C. C. Aronsfeld, UK

A strong sense of social justice stirred in some of the great women of Victorian England. Elizabeth Fry laboured to civilise the workhouses and prisons; Charlotte Brontë raised a cry for the liberation of women; Harriet Martineau examined the 'Laws of Man's Social Nature and Development', and the woman who (Edith Sitwell has said) 'throughout her life fought relentlessly against stupidity, smugness and self-righteousness on behalf of the unfortunate, the poor, the forsaken' was Florence Nightingale.

The company of these women may also be claimed by Julia Salis Schwabe who is chiefly remembered (if at all) as a champion of enlightened education and in fact the foundress of the Froebel Institute. She was heart and soul a Liberal of the 19th Century, a devout believer in the power of irresistible progress, and in this belief she tirelessly proclaimed the practical efficiency of Froebel's teaching.*

She belonged to that colony of German Jews who settled in Manchester during the first half of the 19th Century and did so much to foster the city's social and cultural life. She herself hailed from Bremen and in 1837, at the age of 18, she married a cousin, twice as old as she, who, a native of Oldenburg, came to Manchester in 1832.

Salis Schwabe was a wealthy calico printer. He owned one of the biggest print works at Rhodes where he employed more than 750. He was not, however, the type of employer commonly associated with the Industrial Revolution. He realised the changes that were in the making. He appreciated that 'since the French Revolution the masses have become the actors in the world. The power rests with them (he wrote in March 1850); let us, the more enlightened amongst them, beware of the impulse we give to their often ill-directed energies'.

Besides he had learnt a drastic lesson in Glasgow where he originally settled in 1817. When his workers there went on strike, he tried to recruit labour in Ireland, but the result was a riot in which his factory was set on fire and he barely escaped the fury he had so lightly aroused. The experience left him with a dread of 'the ignorance of the masses, goaded on by dreamers and designing men', 'Socialists' instilling their 'subtle

poison' into people's minds. Alarmed by 'the yearning after total equality, in rights and in goods', he warned: 'Unsettle existing relations between employer and employed, establish association in profits, and you will soon bring about "Communism" or the desire to possess all things in common.' (March 1850).

Against these evils, he urged the blessings of 'Christianity and its divine precepts'. He was not the man to use such phrases in vain. He practised what he preached. His house was of course a model of the Victorian gentry's mansion, with 'butler, housekeeper, housemaids, grooms: the whole hierarchy of the English servant system' (as was noted by one of the servants, Malwida von Meysenbug, later the intimate friend of Nietzsche and Wagner): 'For the many children a German tutor, a French governess and the number of "upper and under nurses".' But the master of the house sought to mitigate the built-in class distinctions.

In her Memoirs, Fräulein von Meysenbug relates a characteristic scene: 'I found myself in a library, with a desk in its centre and a big Bible in front of Mr Schwabe. All the occupants of the house, down to the lowliest servants, were seated in solemn silence in a half circle, and after an introductory prayer Mr Schwabe began to read a chapter from the Bible and a sermon by Channing, the head and ideal of the Unitarians. Then the Lord's Prayer was recited and now each knelt on the floor, covering their face in his direction, to say a silent prayer. This marked the end of the house assembly and all went back to their daily chores — the masters to give orders, the servants to serve, and thus the worldly order was restored which for one moment had been interrupted by the invisible presence of God . . . In England, the land of the arrogant class distinctions par excellence, this custom had something doubly patriarchal and moving because at least for an hour all these distinctions were merged in a common experience.'

Fräulein von Meysenbug, a humanitarian Socialist, was much impressed by Schwabe, though she also saw his little foibles — 'the vanity of the parvenu who felt flattered by keeping company with lords and ladies . . . I was surprised by the expression of embarrassment and subservience in the face and deportment of this truly meritorious man when meeting the descendants of a long row of ancestors who probably possessed less remarkable qualities and had gained neither rank nor wealth through their own exertions'.

Geraldine Jewson told her friend Mrs Carlyle about

*Readers may care to be referred to the article 'Friedrich Froebel Revisited' by Kristina Leeb-Lundberg, of New York, New Era Jan./Feb. 1976 pp.3-7. (Ed.).

this 'quiet, modest, almost shy man' who was 'without one bit of systematic philanthropy about him', while Fräulein von Meysenbug saw in him that 'part of the bourgeoisie which, having by their own efforts achieved colossal wealth, constitutes in England more than anywhere else a powerful, compact, active party of enlightened Liberalism, of practical progress and of the most splendid munificence.'

As 'he knew (in the Manchester Guardian's words at the time of his death) that true and durable liberty must have its roots in the moral condition of the people' he concerned himself not so much with his workers' efficiency as with their welfare. When the Prussian Ambassador, Baron Bunsen, visited Manchester in 1849, he admired at Rhodes 'the numberless arrangements for the comfort and intellectual furtherance of the workpeople, constructed by Mr Schwabe, a sight to meet the feelings of all'. This book took in fact (according to Frl. Meysenbug) 'a truly fatherly interest' in his workmen.

Schwabe's social concern actually extended far beyond his own business. He lavishly supported the Free Trade campaign, Cobden and Bright were his close friends, and especially Manchester's public charities are greatly indebted to him. He arranged for the hospitals to be enlarged and improved, and he devoted particular attention to the handicapped, the blind and more especially the mentally disturbed; he studied the methods of treatment on many travels both in England and abroad. 'The insane patients (wrote a friend in 1848) have cause to bless him, for until he came the custom of chaining and beating them was kept up'. He collected, almost by himself, £25,000 to build a mental home in Manchester. He equally lent his support to special schools for juvenile delinquents, and he was among the first to introduce relatively comfortable lodging houses for the wayfaring poor.

Nor was he a stranger to cultural pursuits. He was in fact a keen patron of the arts, especially of music. A frequent guest at his house was Jenny Lind, the singer, also Joseph Joachim, Clara Schumann, and in 1848 Chopin played here to an audience of 1,200. Chopin actually found Schwabe 'proficient on the pianoforte and organ, his playing on both being distinguished for great delicacy and sentiment'. When Bunsen was invited to a dinner and musical party, he noted not only the 'very well chosen music' but also Schwabe's 'understanding of the fine arts when we saw the copies he has brought from Spain of Murillos at Seville and many other fine things.'

In fact this house was (in the words of a contemporary) 'a princely abode, stored with every elegance which refined art and liberal expenditure could procure, and embosomed in a terrestrial paradise' — 'an amazingly smart house', thought Mrs Gaskell.

But its smartest ornament was its mistress, Julia. She it was who made the house famous as a hub of social and cultural life, even long after her husband's early death in July 1853 which left her with seven young children. She had very fully shared his interests and

ambitions, and by the sheer magnetism of her personality she attracted and enthralled a vast host of friends. Chopin thought her 'particularly kind'; Jane Carlyle was thrilled by her messages 'swearing everlasting friendship', and Frl. Meysenbug, albeit in a lower station, was received (she relates) with 'overflowing cordiality . . . radiating such a sincere benevolence, so direct a heartfelt goodness, that one was immediately drawn towards her in confidence'. When the Cobdens lost their only son, they wanted to be with her not only because she was the last to have seen him but (a friend wrote to her) 'because they knew that you had yourself suffered'; it seemed to be her 'vocation to weep with those that weep, to be brought into connection with the suffering and the sorrowful, that you may give them that comfort which true sympathy cannot fail to supply'.

That sympathy was true because it was not only felt but invariably acted upon in a vigorous manner and on the most generous scale. Nor was it merely the often haphazard philanthropy of what is now called the 'do-gooder'. She (like her husband) was concerned not with the symptoms but with the seat of the trouble, individual or social. Their aim was (as she put it) 'to raise the moral and mental standard of the population', and since she survived him by more than forty years, her natural energy was able to advance that cause on a plane so much vaster.

As he supported Cobden's policies of free trade among the nations and the campaign against the Corn Laws which 'took from the poorest of the poor to add to the richest of the rich', so she drew inspiration from Cobden's dream of international solidarity, from his ideas of international understanding, of an international peace movement which would 'translate the language of interest into the language of moral principle'.

Unlike Cobden she was no politician, but as he saw the freedom of men in terms of trade, so did she in terms of education. It was through her (and her husband's) travels with him in Germany that she began to take an interest in the principles of Froebel. Her aim was (she said in 1879) to secure 'a more practical education after Froebel's system, by a simultaneous development from the earliest childhood, of the physical, moral and mental powers in man, so that a child may not merely learn to walk, to write and to read but be led to think, reason and act correctly'. Such an upbringing, enlightened by the optimism of the 19th Century, was to her a measure of the liberation of man.

She would have been happy to promote it in England but she found it 'as hard to overcome old prejudices as to introduce new and better methods'. So she cast her eyes abroad and she discovered as it were virgin soil in Italy. In common with all liberal England she conceived an ardent admiration for the cause of that country's unity then an embattled issue. She met Mazzini in Switzerland; in response to an appeal by Jessie White Mario, an Italian patriot, she organised large supplies for Garibaldi's 'Thousand', and soon, in 1861, a moving appeal came to her from the Italian

Ladies' Philanthropic Association working for the spiritual and moral Risorgimento, on behalf of the destitute in Naples, especially the children vegetating in squalor, in ignorance and far from hygiene: would she 'kindly be the interpreter of our intentions to our English sisters'. Promptly she collected the then capital sum of £2,000 from both English and German friends, and a concert she induced Jenny Lind to give yielded another £1,000.

These sums were not to be spent indiscriminately though. They were to serve the one purpose which was the winged ambition of her life — elementary education, for she felt that 'the natural intelligence of the masses in Southern Italy is as great as their ignorance is profound, and they have what is called a **dolce cuore**, meaning that they are easily led for good as well as evil'. She did not however wait for others to act. She immediately (1861) arranged for a girls' school to be established in Naples, conducted by an English headmistress; unfortunately, Miss Reeves soon, in 1865, fell a victim to the cholera then raging in the city, and as no qualified successor could be found, the school came to an end. But not Mrs Schwabe's determination.

In the winter 1869-70 she returned to Naples, and she now wrung from a series of Italian Governments a subsidy of 24,000 Francs (about £800) and gradually too, at first for three years, larger premises, the former Collegio Medico, in which the school was reopened. Now she extended her care from the poor to the children of the middle classes. The well-to-do were paying so as to cover the cost of the poor who were admitted free. The scheme once regarded as utopian proved such a success that, by 1876, the concession was renewed for 30 years. In 1884, to the annual subsidy of 60,000 Francs (about £2,000) was added an extra amount of 50,000 Francs, and in 1887 the school, now virtually a Government institution, was awarded, by Royal decree, the title 'Istituto Froebeliano Internazionale Vittorio Emanuele II'.

Here she was able to practise her favourite ideas, both Froebel's as regards younger children and those of the English educationist, William Ellis, as regards the older ones. The child was to be guided from earliest infancy to become a useful and therefore a happy member of society, by the harmonious development of all its faculties, and it was to be taught not only 'to know' but 'to do' — in accordance with Froebel's idea of 'cultivating and bringing out of each child the gifts with which Nature has endowed them, instead of cramming them with information unsuited for their capacities'. Also, as in the family, boys and girls were educated together.

She expounded her fundamental belief at the International Educational Congress in Brussels in 1880, that 'the only true liberty is to be free of human passions and worldly prejudices, and to respect the opinions of others as we wish ours to be respected'. She firmly held that 'the troubles of the present day — and they are many and great in Europe just now — are but the natural consequence of imperfect and, in many cases,

depraved commercial, political and social morality, and that this arises, in a great degree, from the want of education in first principles', for she felt 'there is as much mischief done and misery caused by sheer ignorance and want of reasoning powers as by malice.'

Her efforts did not always escape misunderstanding. The Roman Catholic priesthood long looked askance at the English Unitarian, fearful that she might engage in the propagation of heresy — Protestant, English, German. The schools were at first virtually boycotted — only nine children were in the kindergarten and five in the elementary school — but step by step she overcame all suspicion, as the then Minister of Education, Professor Pasquale Villari, remarked, 'just because she does not make her endeavours depend upon political party feeling and religious distinctions, but made them as purely humanitarian efforts, as a point of union for all'. She was in truth one of the prophets of the ecumenical spirit.

The number of pupils steadily rose, from 300 in the 1870s to nearly 1,000 in the early 1890s; to the kindergarten and orphanage in 1873 an industrial school for girls was added, also a training college for Froebel teachers; the popular education given here served even as 'one of the most powerful agents in the war against malaria and typhoid fever.'

Mrs Schwabe personally supervised the educational programme. At her own expense, she sent teachers away to study in a private school in Zurich, others to Birkbeck College, London, and when two young Neapolitan women failed in a Froebel course at Hamburg, she promptly appointed a German mistress. 'As a result of the excellent and obvious results achieved (says the Italian Educational Encyclopedia, **Dizionario Pedagogico**), the socially favoured asked for and obtained the right to send their children there on a pre-paying basis. Far from giving rise to disorders, this served admirably to draw the social classes closer together and at the same time helped to defray the many expenses of the Institute.'

Those expenses involved a financial effort for which the Italian Government's grants were clearly not sufficient. But here the most striking of Mrs Schwabe's talents came into their own. She had always led a busy social life. Back in Manchester, Frä. von Meysenbug recalled, she 'had a veritable passion for letter-writing, an incredible amount of correspondence which she could not transact all herself. Her well-known generosity attracted all sorts of supplicants and requests for assistance. Hospitality required an unceasing stream of invitations, then the letters to business people, suppliers, dress makers, agents administering the houses in town and the estates in the country; finally the many contacts maintained by Mme. Schwabe with distinguished personalities of all classes of society in most countries of Europe. Her writing desk resembled the office of a Minister of State.'

Wherever she went, another observer noted later, this 'notable and stirring figure . . . carried with her an atmosphere of work. Secretaries and despatch boxes

followed in her trail as if she had been a Minister of the Crown — and a very excellent Minister she would have made — better than many at all events.'

But invariably, Frl. Meysenbug attests, she showed 'a true spirit of self-sacrifice' and an 'untiring zeal in caring for others'. To some she seemed little less than a 'fury of compassion', and occasionally too the good intentions miscarried. It so happened that the former German governess introduced to her the then struggling Richard Wagner who not always found it easy to meet his bills. In 1860 she obtained for him from Mrs Schwabe a loan of 5,000 Francs. He was then, on his own admission, 'in the greatest need', and (writes Ernest Newman) he 'could hardly find warm enough praise for the generosity of this woman who, without having any personal ties with him, came to his help when everyone else was leaving him to his fate'. He changed his views, however, five years later when he was asked to repay, and in his autobiography, reducing the amount to 3,000 Francs, he abuses his benefactress as a 'somewhat grotesque woman' who, because of her 'vanity', 'regularly attended my soirées and as regularly fell asleep while any music was going on.'

These remarks probably tell more about Wagner than about Mrs Schwabe. At all events she was not noticeably worried. There was so much more important business to be done, and she had hit on an almost modern way of doing it. She already knew the effective stratagem of 'fund-raising', and while labouring for the lowest, she at all times boldly wooed the highest. She organised art exhibitions and lotteries to advance her cause; she realised the snob value of 'celebrities' opening such social occasions, and she would not rest until she had secured the concrete interest even of royalty. Her enthusiasm infected the Queen of Italy who became the patron of the Naples schools, and the Dowager Empress Frederick of Germany, eldest daughter of Queen Victoria, who became her devoted disciple. Miss Ethel Smyth, the singer, once confessed her veritable awe of 'old Madame Schwabe' who, she wrote, 'held Queens and Empresses in the hollow of her hand, who swept everyone she met into the whirlpool of her activity' and who had even 'hypnotised' Miss Smyth 'into giving a concert at Camberley . . . in aid of some Institution of hers at Naples.'

No effort seemed too little where the aim was so great. Even when she decided to publish some of the correspondence between Cobden and her husband, first in French in 1879, then, 16 years later, shortly before her death, in English, it was to boost the over-riding idea. Villari never ceased to marvel at the 'statesmen, ambassadors, artists, men of letters, eminent scientists' who had come under her spell — 'the spell of a single word which to the uninitiated seemed eccentric, while to the Initiated inspired.'

'This German-born naturalised English woman, this Jewish convert to Unitarianism (he wrote) who moved from England, leaving her family and the comfort of her London life, who even let her splendid country house in Wales, who travelled second-class in Italy and third-

class in England for economy's sake and for the benefit of the Poor School in Naples, was a true reminder, in Renan's words, of The Woman of the Gospels.'

When the success of the Italian venture was assured, Mrs Schwabe's energies turned with renewed vigour upon England, for as she once told her friends up North, though Providence had given her 'educational work in a far distant land', nevertheless 'my heart and spirit are interested in the educational labour and progress of England', especially of Manchester, her one-time home, where she never forgot she was, as a bride, received 'like a young queen.'

The Froebel movement was not unknown here. In 1874 a German lady, Frau Michaelis, came over to set up, in Croydon, a Froebel kindergarten and a little training centre. In the same year too the Froebel Society was founded (a forerunner of the National Froebel Foundation), and the British and Foreign School Society then engaged another German, Frau-lein Heewart, to lecture on kindergarten methods.

Mrs Schwabe, however, came with a greater idea more expansively conceived. It was the project of a Froebel Educational Institute which was to 'convince the public and Parliament of the practical efficiency of Froebel's principles in the higher stages of education and to lead to their adoption in our Public Elementary School System'. She did not deprecate the merits of the existing training centres, but she thought something must be attempted on a larger scale and with more efficient appliances than anything yet tried'. She therefore intended the new Institute to 'give a practical living exposition of the value of Froebel's principles in **every** stage of education'. This was very different from the Italian model which was confined to kindergarten and elementary education.

As she set about laying the foundations of the Institute, she made good use of her exalted connections. At the Golden Jubilee of Queen Victoria, in 1887, when the schools in Naples had just won their crowning recognition, an appeal was launched at a Guildhall banquet under the patronage of the Queen's Daughter, the Crown Princess of Germany, and within a relatively short time nearly £6,000 was raised — an impressive score but not yet quite what was needed. A 'missionary visit' to Manchester proved, oddly enough, disappointing, but though now well over 70, she fully justified a friend's confidence that 'in spite of the very bad times in the City, Mrs Schwabe will obtain the necessary funds.'

She secured the good will of two men who were to stand out in the unfolding story — Mr (later Sir) William Mather and Dr Claude Montefiore. Mather was indeed from Manchester, the director of a big iron and engineering firm who had always shown a keen interest in both technical and nursery education, while Montefiore's interest was rooted in his strong convictions of Liberal Judaism. They, between them, launched, on 25 October 1892, the Froebel Educational Institute (FEI) in West Kensington, with Mather as chairman, Montefiore as Treasurer, but Mrs Schwabe as the forever

driving force.

The first subscription list in 1894 produced £14,000 and during the next few years the recurrent deficit was made up by Montefiore's generosity — 'but for which (the famous principal Eglantyne Jebb later confessed) we would now, if we existed at all, be a very small struggling college, trying to keep our heads above water in West Kensington'. Instead the Institute steadily grew, favoured alike by Montefiore's personal influence and his material gifts. 'It was extraordinary good fortune for us (Miss Jebb said) that during those formative years in the history of our college and school we had as our leader and adviser a great scholar with a deeply religious nature.'

But many of those days Mrs Schwabe no longer lived to see. She died on 20 May 1896, in that 'far distant land', Italy, which she loved so much, in Naples, among those for whom she had laboured as the first of a greater company and towards an ideal that was the possession of no one people. She certainly would have taken pride in the work since accomplished and pleasure in the flourishing grounds of Grove House, at Roehampton. 'Did she envisage (Miss Jebb wondered at the FEI's diamond jubilee in 1952) that within sixty years she would have dispatched from her "Model Institute" over 4,000 students who not only in this country but in other parts of Europe, in South and East Africa, in Malaya, in India, in China, in Egypt, Australia, New Zealand, and North and South America would be influencing as mothers, as teachers, as social workers, how many more thousands of children?'

Perhaps it is no presumption to feel that very likely she did envisage this, for she was blessed not only with a warm heart, a lofty spirit and a wellnigh inexhaustible resource, but above all with a grand vision, that essentially Hebrew vision which sees in education, in 'every stage of education', the sure promise of progress towards a free, enlightened and united humanity.

Note on the current state of RIHE (Ed)

The Roehampton Institute of Higher Education in south west London is not merely a new name in the world of higher education; it is a new kind of educational institution offering a genuine alternative to Universities and Polytechnics.

Although new in its present form, the Institute is built on the traditions and experience of four Colleges of Education. All are voluntary Colleges, three of them affiliated to major Christian denominations, while the fourth is the Froebel Institute. The coming together of these four Colleges is an event of considerable significance in both the educational and religious life of the country.

DIGBY STUART — Roman Catholic

FROEBEL INSTITUTE — Undenominational

SOUTHLANDS — Methodist

WHITELANDS — Anglican

While the training of teachers continues to be a major concern of RIHE a comprehensive range of non-vocational degree courses is also available, including



Portrait of Julia Salis-Schwabe which hangs at the Froebel Educational Institute.

Photograph by Claire Grey

both traditional subject disciplines and new courses of an inter-disciplinary nature. The combined resources of the four Colleges — including a tutorial staff of three hundred — make this varied offering possible. At the same time the continuing collegiate structure guards against the danger that a student will feel lost in a vast impersonal institution.

Each student is a member of a College of about seven hundred members, with its own residential and community life, its own individual character and its own system of tutorial care and guidance. In many cases the student's study programme takes place largely within the chosen College, but since all courses are planned on an Institute basis a range of options far beyond the resources of any one College is available to all.

The four Colleges, each set in attractive grounds, offer residential accommodation to a high proportion of their students. Standing within two miles of each other, they are part of the Inner London area, yet in the open countrified surroundings of Wimbledon Common, Putney Heath and Richmond Park. Kew Gardens, Hampton Court and the River Thames are nearby.

Not the least advantage of RIHE is that it is able to offer internal honours degrees of London University. Courses leading to BA, BEd, BH and BSc degrees are available on a 'unit system'.

For note on author see p.59.

The organisation of treatment in a therapeutic school

Allan Powell, Principal, Warleigh Manor*, near Bath, BA1 8EE, UK

This article is about the basis of treatment at Warleigh School, an independent residential special unit for forty severely emotionally disturbed boys, aged from 7-13 years. About 80% of our children are major behaviour problems. In practically all cases the child has developed an abnormal personality; and his problems emanate from within the first five years of life. He is not so much reacting to adverse home circumstances, though these of course almost always prevail; but is truly emotionally handicapped, and would probably pose considerable management difficulties in any environment. In reality, our children are ill, unable to help themselves beyond a limited degree.

Placement is seen as of major preventative importance — hence the early admission (usually between the 7th and 9th year). It is probably no exaggeration to say that if not granted special help before the 13th year at the latest, most will eventually people our adult mental hospitals or prisons.

This then is the population upon which we draw. Experience and careful observation over five years has shown us that an important distinction theoretical, and with practical implications, has to be made. This is between primary and non-primary children.

A small number (we usually have about 6-8 in our unit) show little or no personal integration. We accept the description and definition of such children given in the writings of Barbara Dockar-Drysdale¹ from her work at the Mulberry Bush School in Oxfordshire. Mothering has been drastically interrupted or traumatised or simply not 'good enough' (Winnicott²), during the very first year of life. Primary attachment between mother and child occurs in the first few months of life, if at all; if it does, the child towards the end of his first year is able to 'separate out' from the mother in emotional terms. He is no longer utterly and entirely dependent upon her; he can begin to relate to various objects; he can tolerate, and indeed will desire, separate experience.

But the child who has failed to attach to the mother in this way fails to realise himself as a separate little person. His ego is not established; he is not really a person. Yet he is still alive and functioning; and in so

being is forced to make his own peculiar adaptations. Dockar-Drysdale contends³ that the adaptations chosen by the child depend upon the stage at which the early breakdown and failure to develop has taken place. Perhaps his genetic endowment also governs what happens.

The characteristic behaviour of such children contains the presence of panic and disruption; panic behaviour occurs because the child lacks any means of coping with stressful situations. It is therefore a 'blind' response — wildly aggressive, or destructive acting out, or some form of flight (such as haring out of the dining room, or class). Disruption similarly stems from the child's lack of coping equipment; also he may be alarmingly free and uncaring towards others in the pursuit of his own gratification.

Obviously great care is needed in the accurate perception of children's behaviour in a community which contains those with, and those without, a fundamental ego structure. Non-primary children also have temper tantrums, vandalise, have disruptive bouts. What emerges over a period of time (in our experience normally at least six months) is a composite picture of the child which enables one to see his behaviour as internally consistent, whether it is the lack of basic functioning of the 'primary' child, or the manipulations and strategies of the other.

The non-primary child's emotional problems, whilst they are handicapping and often very persistent, stem from after the initial year of life — from family break-up, accumulated exposure to unstable parents, from rejection, chronic insecurity, trauma, etc. These children may be no less difficult to manage, and their problems may be equally hard to overcome. Yet they have a personality, an ego, even if it is distorted; there is a hurt, angry, puzzled or withdrawn, personality to be reached beneath the welter of anti-social behaviour.

We believe that in order to treat our children, we have to assess what are their individual needs; that these needs are a consequence of the time, and nature, of the early breakdown in normal development in our culture. They may also reflect temperamental and constitutional endowment. Need assessment and the fulfilment of needs through individualised provision is absolutely central to treatment. The child's pathological behaviour traits are seen as expressions of his particular condition, and, thereby, his particular needs. They symbolize, and inform us about, the kind of adaptations (so often unhealthy) he has felt impelled

*A description of Warleigh, by John Dwyfor Davies, who is still a member of staff there, appeared in the New Era, April 1973 pp.65-67, after it had been going for one year. Ed.

to make. Thus the true nature of overeating may be lack of early maternal feeding satisfaction; reading retardation may be a hostile act against parents, possibly to be tackled through counselling and provision of alternative identification; aimless destructiveness may stem from depression or apathy following abandonment by the biological parents; continuous acts of being 'merged' in excitable delinquency may be the style and adaptation of a child devoid of separateness as a person, with an incomplete ego and unformed moral structure. Whatever the nature, or style, of the child's behaviour it will always have meaning and indicate to us at what point he has actually failed to develop: and what needs have to be met for him in order to effect his recovery to normal as opposed to pathological functioning.

Considerable time is taken to carefully assess these needs. On average, three children each week are assessed. There is initially a meeting of the child's houseparent, teacher, the school's social worker (who liaises with the children's families) and the convenor, (either the head teacher or the head of child care). A standard form is completed which attempts to describe all aspects of the child's functioning, and at the end of it is a section for 'Task Recommendations'; there are normally four or five such recommendations. These are the particular things which it is felt need to be done with the child for the ensuing four months, especially by the people who are working most closely with him (each child being reviewed in this way three times a year). A few days later the findings of this group will be scrutinised by the full staff team, and only after the completion of this meeting will formal policy for the next third of the year be agreed upon.

The following actual task recommendations for Ian, a nine-year old boy, at present in our primary care group and first teaching group will, I hope, serve to illustrate how this works:-

1) Jean, his housemother, to try to effect a dependency relationship (i.e. Ian becoming meaningfully dependent on her). To provide comforting experiences at bedtime — hot baths, hot milk, hot water bottle, a teddy; careful bedmaking to help alleviate night time panics. More oral provision — sweets, crusts etc.

2) All other house staff to give support to allow Jean freedom to concentrate on this dependency. To help to contain him and prevent him from escaping from real contact with us.

3) Robbie, (our Social Worker) to try to get parents to 'loosen up' in their attitudes, and to appreciate Ian's need for intensive care.

4) Vivien, his class teacher, to regard social and integrative experience in the group as priority (he already has a good formal learning standard for that group).

The practical provision for children's needs once they have been assessed is implemented both formally and informally. There are three formal experiences in each day; in informal terms he is a member of a com-

munity which aims to be relaxed and allows him various free times to use in his own way.

The three formal experiences are (a) teaching (b) child care and (c) Needs Programme.

(a) Teaching

Placement in a class or teaching group is on the basis of the child's scholastic attainment level. Therefore the four class groups are normally homogeneous in strict educational terms. The character of each group reflects the varying levels of attainment; from an infant class (with a 'play-work' mixture of play activity and very basic reading, writing and number) to a 'top' class, largely of pre or early adolescent boys who, though they may still be some way from working to their full potential, are literate and normally no longer in need or remedial help. In the middle are two groups of children of roughly similar age, i.e. 9-11 years, the 'weaker' being largely remedial.

(b) Child Care

There are five child care groups, reflecting differing levels of personal and social development. There is a primary group which contains exclusively the primary children I have described above. We base our child care work on the premise that the further back the disturbance goes the greater the need for maternal experience. Two housemothers operate the primary group with the aim of trying to elicit affectional res-



drawing by Amanda Roland-Smith

ponses from the child, to develop in him the capacity to feel for, and relate to, other people; to provide the exclusive relationship with a mother that he has previously lacked.

There is then a group of young children, often fairly new in the school, (this is the nearest we have to a reception group) who need similar provisions, such as regular and consistent maternal care, but whose wayward behaviour does not stem from a primary functioning state. They have an ego structure, but a very damaged one — they are hostile, angry and puzzled. They are a profound management problem; their emotional and instinctive responses are very near the surface, partly because of their immature years. Again, two housemothers are attached to this group.

Our third Care group contains children who are slightly more mature and stable, and in our view need an equal share of maternal and paternal care. We assign a housemother and a housefather to this group. The need for the housemother to be very motherly is not so great, and someone who can enjoy the fairly boisterous activity of 9-11 year olds may do best. A man who can incorporate something of the older brother attitude will probably be more suitable than say a more demanding and forceful personality.

Our fourth group, which we call our early male identification group, is often very volatile. The housefather will meet considerable authority challenges as a normal part of his programme of work. There is the clear intention to get the children to identify with him and by this time they will have been assessed as being capable of making relationships and also of sustaining them, at least to a limited degree.

Our final care group contains the most mature and stable children. We call it our integrated group. Here we aim to confront the children about their remaining difficulties, and prepare them for the transfer from the school. We place an increasing degree of responsibility on them, for example in relation to the community of children. We regard counselling as of great importance, counselling for the future, or to help the child understand the past in a more straightforward way than has previously been possible (severely traumatised children, for instance, have a real need at this stage to try to understand why they have been treated badly by their parents or others).

In child care, rôle playing is of considerable importance and relevance to the needs of the child. We believe it is possible through our assessments, based as they are on continual observations of each child, to be able to say approximately what is his level of personal development. I suppose it is much easier to produce tangible assessments of development in education (reading ages and so on) but our needs assessments sheets aim to chart personal and social functioning very accurately, attempting answers to such questions as:-

What is the content and social level of his play?

Conscience — is there a capacity for healthy guilt or merely fear of punishment?

Level of contact with adults — is he capable of forming 1-1 relationships, and of identifying, or is he merely dependent?

Empathy — what evidence is there of an ability to empathise?

Communication level — does he communicate in a normal fashion, or engage in meaningless chatter, fantasy talk, withdrawal, or communicating symbolically?

(c) Needs Programme

The third special formal provision is our Needs Programme. This takes place every weekday afternoon. What is done is consistent with the child's teaching and house group placement. In all there are a dozen or so activities. Each is designed to meet the specific needs of each individual child, according to his current level of development and functioning. Activities can really be grouped under categories of provision.

For example, we place our steadier boys, needing male identification experience, in manual work groups, or outdoor pursuits (canoeing, caving, adventure play, etc.) or construction groups (generally wood work and specific projects such as the present work on a new pets' enclosure). Additional maternal care is provided in the 'mothercare' activity (cooking or some other form of domestic activity). Some children need symbolic media through which to safely communicate; they probably will only become well again when they have fully expressed their anxieties or traumas; individual play therapy, in a specially equipped play-therapy room, or remedial drama, (which may help the child to understand, say through rôle playing or the re-enactment of past family scenes, the inadequacies and breakdowns in the home) may also help. All our children stand to benefit in some way from creative activities, and as well as the usual arts and crafts we undertake art therapy and music therapy. We have also recently begun to explore the possibility of creative movement — especially for those children who have poor awareness of their own bodies, and themselves in relation to other people and objects (such as the primary children). There are remedial teaching groups, for the children who are motivationally most ready; there are extra formal schooling sessions for those who need an educational boost as part of the preparation for their transfer to secondary school.

Children are very carefully selected for their Needs Programme activities and this selection takes place as a result of the meetings which I have mentioned. We try to place a child wherever possible with either his houseparents or teacher so that he is not 'exposed' to too many adults during the course of the week. However, sometimes the consideration of the actual activity assumes prime importance, and he may go to another adult for this. Activity groups, class or Needs Programme, do not operate in isolation, but within the

total framework of the community. A child may find it much less troublesome to express traumatic events in drama or play therapy, when he is with an adult he regularly meets in other contexts. The incentive to learn in class may be based on the identification the child has with the teacher in various contexts, not merely that of the classroom.

As Janov⁴ so convincingly argues, becoming well is becoming real, and is a process of learning to feel; 'we begin to feel when all our early needs are met'. Whatever we do with our children the range of activities we explore must put them in touch with the (primal) Pain (Janov's term) produced by early unfulfilled needs. By identifying and providing for these needs we can hope to establish the child with himself and remove his emotional handicaps.

REFERENCES

1. B. Dockar-Drysdale **Therapy In Child Care**. Longmans, 1968, especially Chapter 9.
2. D. W. Winnicott **Collected Papers**, Tavistock, 1958, page 212.
3. B. Dockar-Drysdale **Therapy In Child Care**, 1968, page 98.
4. A. Janov **The Primal Scream**, Abacus, 1973. Chapter 6 'The Defence System' and Chapter 7 'the Nature of Feeling'.

Allan Powell graduated in Philosophy and Psychology in 1962 and for two years was in industry as a trained manager. After a short spell as a supply teacher in a Comprehensive School, he spent four years at Shotton Hall, Salop, founded by F. G. Lennhof, teaching in that residential secondary school for intelligent maladjusted boys. From 1968-72 he worked as Educational Psychologist to the Bath Corporation, prior to opening Warleigh School, of which he is joint proprietor with his wife.

C. C. Aronsfeld is a Senior Research Officer at the Institute of Jewish Affairs, London, where he specialises in modern Jewish history with particular reference to Jew-Gentile relations. He edits a magazine entitled **Patterns of Prejudice**, dealing with group relations in general, and a documentary survey entitled **Christian Attitudes on Jews and Judaism**, both published every other month. Being himself an immigrant from Germany, he has made a special study of, and written extensively on, the story of those of his 'forerunners' who came to England during the 19th Century — one of whom was Julia Salis Schwabe.

Tolstoy's views of education

Stanley Bunnell, Headmaster, Queens' School, Bushey, Hertfordshire, UK

The following article is provoked by that on The teacher at Yasnaya Polyana by James Collinge published in the New Era, January/February 1977, pp.4-7. Stanley Bunnell feels that this topic should be examined more deeply, especially in the light of contemporary conflict both in ideas and attitudes to the education of different social classes.

There were inconsistencies and conflicts in Tolstoy's views of education that limit severely the value of his ideas for contemporary education. A study of these reveals the dangers to which radical thought on education can be subject.

In his travels in Europe Tolstoy had witnessed many of the evils of harsh and false discipline. It was typical of his thinking that this should lead to a violent and extreme rejection of all discipline. Anarchy is not the only corrective to a false discipline. There is a balance of discipline and security, on the one side, and freedom and self-development, on the other, which is necessary for the harmonious growth of the child and which is complex and difficult to achieve. It is certainly less simple, less adventurous and less exciting than the total rejection of all forms of external discipline.

Tolstoy, in assessing his methods, failed to take his masterful personality into account. Ilya Tolstoy has left an account of the unconscious exercise of Tolstoy's disciplinary power. 'My father hardly ever made us do anything; but it always somehow came about that, of our own initiative, we did exactly what he wanted us to do. My mother often scolded us and punished us but when my father wanted us to do anything he merely looked us hard in the eyes and we understood; that look was far more effective than any command.'¹ Although Tolstoy endeavoured to make himself the friend and fellow-student rather than the master his stature was still that of the master; it could not be otherwise. Tolstoy's school was, it must be remembered, very small; there were forty pupils and four teachers. In such a small school absolute freedom does not bring the same problems as in a larger school. The smaller the school and the classes, the less is the need for conscious discipline and authority. In a society composed of larger schools, a tradition of discipline is necessary. Personality is a great but a spasmodic force, and there are not many Tolstoys in the teaching profession. Tolstoy's experiment is an inspiration and a revelation of his personality and imagination, but as a guide to universal practice it would be dangerous and impracticable.

Tolstoy never clarified his ideas of the influence of teacher over pupil. He felt that the whole purpose of life is to develop individuality whereas education suppresses it. Education is the tendency to moral despotism raised to a principle, he maintained in **Education and Culture**.² Public education was organised for the moral corruption of the child. A system of education which is bound upon 'a premeditated formation of men according to certain patterns is sterile, unlawful and impossible.'³

Yet he also recognises that religion is the only lawful and sensible basis of education.⁴ The recognition of religion as a foundation of education is the acceptance of an influence which does not consist merely of facts and information. By the time he wrote his **Confession** he looked with scorn upon his attempts at education. He could not teach anything successfully because he did not at that time know what was needful. The end of his educational venture found him mentally ill. It is difficult to despise culture and retain for long a faith in education; this was Tolstoy's dilemma. He was too much engrossed in social life to escape into a philosophical solitude like Rousseau. Like St Augustine he was consumed by a sense of sin; morality was an absorbing concern and yet he endeavoured to exclude the teaching of morality from his system of education. He later expressed the view that the function of education was to develop love and compassion for one's neighbour, to control sensual desire, to make people love simplicity and be indifferent to luxury; and to increase sincere politeness.⁵ The teacher must strive to attain moral and spiritual perfection in his own life.⁶ If we understand that we can educate others only through ourselves, we lay aside the question of education and are concerned only with one question: how are we to live?⁷

Tolstoy's views on education are coloured and confused by his idealisation of the peasant. He hated privilege and aristocratic society; he hated the contemporary higher education because it supported and perpetuated class distinction. The peasant is better than the landowner; the peasant has no academic education; therefore, Tolstoy reasoned, education is unnecessary. Culture is evil because it is the privilege of the leisured classes who batten on the workers.⁸ Tolstoy gives the example of the influence of the idleness of his own family on a boy he had brought in from the streets who became unwilling to work.⁹

Tolstoy ascribed much of his own unhappiness to the influence of his education and to the restless searchings of his intellect for truth. He yearned to find a natural morality which could be based upon freedom, a morality where desire and goodness would meet in harmony. To quell the demands of a very vital physical constitution Tolstoy drew up detailed systems of conduct; his rules always failed, and in despair he would throw himself into an orgy of sensuality to drown the demands of his moral and intellectual sense. Neither extreme brought happiness. In his despair he turned to the peasant whom he regarded as the exponent

of the natural, free and harmonious life. He rejected civilization, education and culture because it was an expression of the conscious mind. The influence of society upon the young he described as 'a terrible contagion, a sort of moral syphilis.'¹⁰

Tolstoy, in his wilful glorification of the peasant and his obstinate denial of the value of culture, perpetuated his own conflict and unhappiness; he undermined his own belief in education and sowed the seeds of the inevitable and ultimate failure of his experiment.

The primitive outlook of the peasant was as much an obstacle to progress in education as the sophistication of the intelligentsia. A true education must confer freedom upon man by reconciling class differences in a common and agreed educational goal. The instinctual life and cultural experience, the intellect and emotions must be joined in one harmonious whole. Although the task may be difficult and the achievement not always complete, the aim must be clear and all-embracing. Tolstoy's conflict and failure are warnings against the contemporary preoccupation with the conflict between middle-class culture and the working class background of many of the children in our schools. Advance must lie in reconciliation and not in the rejection of one and the idealisation of the other.

REFERENCES

1. **Reminiscences of Tolstoy**, p.238.
2. **Education and Culture**, p.110.
3. **Talks with Tolstoy**, A. B. Goldenveizer, pp.121-2.
4. **Education and Culture**, p.111/p.115.
5. To S. A. Behrs quoted **Life of Tolstoy**, A. Maude, Vol. II p.231.
6. **Complete Works**, Vol. XXIII, pp.363, 369.
7. **Letter to Birukov**, 1901, **Complete Works**, Vol. XXIII, p.367.
8. **The Slavery of our Times**, p.62.
9. **What Shall We Do Then?**, pp.48-50.
10. **Talks with Tolstoy**, A. B. Goldenveizer, p.63.

Stan Bunnell has taught in a variety of schools — grammar, public boarding, and, as headmaster, in two comprehensive schools of over 1,300 pupils. He has also been the Head of an English Department in a College of Education. He has written a number of books on the teaching of English and contributed to educational journals e.g. *Ideas* No. 31. He believes it is important for every teacher to work out his own philosophy of education and that the consideration of writers like Tolstoy can be an incentive and help in this.

Search for meaning—a foundation for ethical and religious education

Catherine Fletcher, UK

There is a deeper awareness today of the great religious traditions of East and West. They reveal basic integral truths about man and the universe which, if rightly understood, make for health of body, sanity of mind, joy in creation, love and tolerance between men of all faiths, colours and cultures.

This awareness is breaking through the rationalism and materialism of contemporary western society. In the light of this we can look at the ethical and religious education of pupils in our schools and explore the possibilities of nurturing them in those values which can be the foundation of all faiths.

The present dilemma in religious and ethical education extends far beyond particular lessons in the time-table. It is inherent in rapid technological change, in the revolt against authority and the consequent breakdown of traditional standards. Teachers in many schools are challenged by indiscipline, even anarchy. Moreover the limitations of their experience and training handicap them in the teaching of children from multi-cultural backgrounds and in classrooms where Buddhists, Christians, Jews, Hindus, Muslims, Sikhs, humanists and others sit side by side.

The schools are concerned with the relationship of young people to the community, and with helping them to discover those values which reveal the meaning and purpose of life.

Meaning and purpose lie at the heart of religion. Yet a majority of teenagers today may not be prepared to accept beliefs handed down by tradition or by authority. They must discover the meaning for themselves. In the light of this the challenge of spiritual and ethical education is to expose our pupils to those areas of experience in and through which the discovery can be made. These areas include identity, community, freedom, death and the spirit, science and God, imagination.

Who am I?

Fundamental to young people on the threshold of adulthood is the discovery of personal identity. This is essential to spiritual growth. How do young people become aware of those experiences which help them to discover their true self? This can be a creative exploration involving both teacher and pupil. For it is through such an exploration that the meaning of the inner life is revealed. The discoveries of depth psychology of this century have empirically established the dynamic creative principle at the foundation of our being, working towards wholeness through the reconciliation of opposites. The corroboration of the re-

ligious insights found in the major faiths of the world gives considerable guidance in finding ways of relating contemporary experiences to the great affirmations of world religions. The spiritual experiences of the great religious teachers have been expressed in such terms as the Inner Light, the Golden Flower, the Seed, the Buddha within, the Christ within, the Atman . . .

The widespread interest which young people now have in meditation groups expresses the need for this discovery of inner truth, and while receiving great impetus from the east seems largely independent of any particular religious affiliation.

Who is my Neighbour?

This simple question opens up the whole range and meaning of relationships, whether within the family, the neighbourhood, the school, the country or the world. Never has this question had such vital importance for the teenager faced with so much conflict between groups and ideologies. In answering it, neutrality is impossible — we are committed to the recognition of the intrinsic value of everyone, whatever their colour, race or creed. And can there be any doubt about the universality of this teaching? Teenagers today need to discover through direct human encounter, what lies behind the difference in culture and creed. They need to explore and understand how prejudice operates first of all within themselves. They need to find opportunities of community service, especially involving multiracial fellowship. This will give them some understanding of world citizenship and its responsibilities.

Am I Free?

At the heart of the discovery of the meaning of life lies the question of the nature of man's freedom. Only when man discovers that the nature of freedom is an intrinsic part of his human and divine nature can he hope to overcome the power that dominates and enslaves. How can this search for personal freedom be related to the experience of teenagers? How can they become aware that the capacity for responsible choice is part of their true being? Faced with the pressures of loyalty to the gang with its suggestibility to mass opinionating and violent action, faced with the insidious influences of public advertisements and the varying moral of cultural groups, the average teenager enters adulthood with little chance of a foundation for responsible choice.

Yet this foundation is essential for the creating of a wholesome society and should be integral to the ini-

tiation of the young into adulthood. There is much scope here for the initiative of teachers who can find the issues inherent in contemporary situations, in narrative and drama, in the decisions of men like Martin Luther King, Solzhenitsyn, Gandhi, and great teachers from east and west — Socrates, Christ, Buddha. . . . These men have vindicated the answer to the question: 'What will a man gain by winning the whole world at the cost of his true self?'

Is Death the end?

It is not only the secular humanist who shuts this ultimate question away from his consciousness, but many others who express adherence to religious faith. Yet belief in immortality is rooted in religion and many young people are intensely interested in it. Even children in primary schools are asking questions about re-incarnation. It would seem that the time is ripe for introducing teenagers to the beliefs about life after death of the great religions. And though the evidence from paranormal experience is still unacceptable to many intellectuals, there would seem to be a strong case for exposing the young to contemporary investigations into re-incarnation and life after death. The material presented by such writers as Professor Price, Dr A. Guirdham, Dr Stevenson, Leslie Weatherhead, and Colin Wilson, if valid, must shatter the complacency of those who make the intellect the criterion of all knowledge. Such investigations are giving more and more support to the age-old wisdom of the east.

Has Science Exploded God?

This question is one of profound interest to young people of all cultures who are faced with the scientific attitude of mind and recent scientific discoveries. Teachers involved with religious education must candidly face the issues of science and religion and have the insight and background to discuss such questions as, Does God Exist? Is there evidence of a creative process in the universe? Young people need to be aware of the reasons why such eminent scientists as Pierre Teilhard de Chardin and Sir Alister Hardy find a spiritual purpose inherent in the universe. Moreover young people need to understand the difference between symbolic truth conveyed through stories of the world's origins and by allegories, and scientific truth which can be tested by experiment. The great hypothesis of all religion, that man can get in touch with the creative spirit, can be discussed in the light of contemporary evidence. We need to open the minds of young people to the limitations of scientific enquiry that concerns itself only with the investigation of the outer world, and leaves out of consciousness the knowledge of the inner world and leaves out also the creative process which makes for wholeness, holiness and health.

Image and Imagination

There is another area of experience universal to mankind through which life's meaning is discovered — the

imagination, which speaks to us in the language of image and symbol, not that of the intellect. Sensitivity to this language is essential to the apprehension of meaning: 'Of these create he can, things more real than living man, nurslings of immortality', wrote Shelley.

So the discovery of meaning extends to the rich heritage of poetry, art, sculpture, painting, music, drama, dance and prophecy. The more sensitive we are to this language the more our souls are open to the reception of the transforming experiences of daily life. It is in and through the nurturing of the creative spirit that the creative image becomes alive and puts us in touch with the creative source of being.

Here then, are six areas of experience through which young people can become sensitive to the meaning inherent in living. They can provide a foundation for the growth of ethical and spiritual consciousness, a foundation which can be established for all children whatever their cultural and religious background. This approach seems to meet some of the most pressing needs of our time, making harmony, tolerance and co-operation between men more possible. They emphasise those factors which are universal. They do not exclude commitment to any particular loyalty, but they do put a key challenge to the integrity and sincerity of separate commitments.

It is now recognised that religious and ethical education must be open-ended, in schools. Teachers therefore have a unique opportunity to share with their pupils in the search for meaning. It will deepen awareness and sensitivity, leading to the discovery of values which make life worth living. Such a search may provide not only a sense of purpose but also the energy and vitality to live creatively.

SEARCH FOR MEANING

A Series for Teenagers, Denholm House Press, Robert Denholm House, Nutfield, Surrey RH1 4BW.

1. **The One and Only Me** by Irene Champernowne
2. **Something after Death?** by Geoffrey Parrinder
3. **Am I Free?** by Catherine Fletcher
4. **Who is my Neighbour?** by Raymond Trudgean
5. **Image and Imagination** by Ralph Rolls.
6. **Has Science Exploded God?** by Kenneth Barnes

Each book is accompanied by teachers' pamphlets, cassette tapes and slide folios.

Note: Books 1-4 were reviewed by James Henderson in the New Era, May/June 1976, p.99.

Catherine Fletcher, qualified in Philosophy and Education, is an experienced teacher who has promoted experimental work in the classroom and served as Principal of two colleges of education in UK. She has edited **Education for Teaching** and **Learning for Living** and recently the series for teenagers entitled **Search for Meaning**. The above article is prompted by that by Carol Jeffrey in Jan./Feb. New Era.

University of London, Goldsmiths' College. Ideas and the New Era

In the introduction to IDEAS No. 35, which appeared last September, it was mentioned that I was absent from London sunning myself in Australia. I'll admit that I had a most exciting time as Commonwealth Visiting Fellow to the six States and Canberra, A.C.T., and hope to describe in later issues some of the interesting developments which I was privileged to observe.

In my absence Michael Wright, a member of the Editorial Board and lecturer in Physics, took on the task of harvesting contributions; and I am most grateful to him.

This issue of IDEAS No. 36 is concerned with Science Education (No. 37 in September will deal with Mathematics Education). It is interesting to note how the spirit of enquiry, so beloved of modern educationists, is being adopted by teachers of science. Our contributors describe the operation of enquiry-based learning in chemistry, physics, biology and astronomy from pre-school to university. A clearer view of the importance of structure in the teaching of science is emerging, whether the methods be formal or informal.

Leslie A. Smith

Education and astronomy in Britain: A personal view

Dr J. Hilton, Department of Physics, Goldsmiths' College

Adding yet a further dimension to our brief review of current trends in the teaching of scientific subjects in the United Kingdom, this contribution from Dr John Hilton reveals a growing enthusiasm for the learning of astronomy. He writes: 'After teaching physics at all levels over many years, I have never detected the same degree of interest and enthusiasm from students as I have experienced from those to whom I am teaching astronomy. You may draw any conclusions you wish from this observation; but to me it simply means that astronomy is a subject worthy of greater attention for all ages of people and at all levels.'

Dr Hilton turns these words into positive action through the courses he is teaching and planning.

Astronomy is the oldest of the sciences and has been with us for more than 2,000 years yet today there is nervousness about accepting it as an academic subject at school level. Teachers without formal training in astronomy are apprehensive because it is thought to be difficult and mathematical and for those wishing to develop some expertise in the subject there is a dilemma as to exactly how they should set about it. With conventional science subjects there is a set pattern of G.C.E. 'O' and 'A' level examination courses followed by further study at undergraduate level, but for the prospective astronomer there is no such route.

London University offers 'O' level astronomy but in 1976 there were only 402 candidates compared with 24,726 candidates for the corresponding examination in physics. Perhaps this small number reflects the fact that there is no 'A' level astronomy with which to follow success at 'O' level and the best opportunity available is to study astrophysics as an option in physics 'A' level as is the case with the Northern Universities G.C.E. Board.

In my experience of the astronomy fraternity there seems to be some division of opinion as to whether or not astronomy should be considered as a formal examinable school subject in addition to its more usual role as an informal general interest subject. There are many Universities and Polytechnics in Britain where astronomy can be studied at undergraduate and postgraduate levels and it seems to me that 'A' level astronomy is a missing link. If it is acceptable to have astronomy studied at 'O' level and by undergraduates in a formal and examinable manner, then it seems illogical to reject astronomy 'A' level as a reasonable proposition.

In my view astronomy has a dual role as a formal examinable subject and as a non-examinable subject as it has an invaluable potential to stimulate the interest, minds and imaginations of both children and adults at all levels of academic attainment.

Alternative (though not necessarily conflicting) view

In recent surveys concerning the present state of astronomy education, perhaps the most significant is that written by D. J. Gold, H.M.I.¹ In this, information was compiled by two of Her Majesty's Inspectors, D. J. Gold and D. A. Morris, with a view to finding out 'what could be done to develop greater interest in astronomy both at school and at further education level in this country'. The objectives, problems and current activities were clearly stated and described, and so were the recommendations which I summarise as follows:

A network of teaching resource centres should be built up from which peripatetic teachers should make regular visits to a number of schools in a given area. In this way astronomy would be considered as an on-going subject in the school as opposed to the present system where children visit, e.g. a planetarium, for a mere few hours of astronomy magic. It is suggested that a pilot scheme involving one or two centres should be implemented with perhaps a part-time peripatetic teacher covering a few schools. The report deals with astronomy teaching which would not have an examination as a prime objective although 'astronomy as an examination subject' is promised as the content of a future report.

Astronomy at Goldsmiths' College

In the D. J. Gold's report, an ultimate objective is stated to be: 'for every school to have a teacher with some knowledge of astronomy'. Goldsmiths' College is lending its support to this aspiration. At present the following courses in astronomy are offered:

- 1 Astronomy as a special option in the London University B.Ed. Part 2 (Old Regulations).
- 2 Astronomy as a course component in the London University B.Ed. (New Regulations).
- 3 In conjunction with Greenwich Museum we participated in a week long course held at the Museum, Easter 1976, and a further course is planned for Easter 1977: such courses are intended for serving teachers with little or no knowledge of astronomy.

Our aspirations for the future are as follows:

- 1 To offer B.Sc. Standard 1 astronomy.
- 2 To offer Diploma and M.Ed. courses in science and science education in which we envisage that astronomy will be an option.
- 3 To offer term-long full-time courses on astronomy and its educational aspects for serving teachers after which hopefully they will be equipped to teach astronomy at the school-level.

BIBLIOGRAPHY & REFERENCE

- 1 **Astronomy in education: a review of the current situation.** December 1976. D. J. Gold, H.M.I.
- 2 **England's astronomical education?** A. W. Lintern Ball, Q.J1.R.Ast.Soc. (1972) 13.486-505.
- 3 **Astronomy in school.** E. A. Beet, Phys.Ed. (1973) Vol. 8.437.
- 4 **Education in and history of modern astronomy.** Annals of the New York Academy of Sciences (1972) Vol. 198.

Dr John Hilton has been a Senior Lecturer in Physics at University of London Goldsmiths' College since 1968. An X-ray crystallographer by training, he has developed a keen interest in astronomy in recent years, and has initiated new Astronomy Courses in the College in liaison with the Royal Greenwich Observatory.

Recent trends in chemistry teaching

Part I: A Critical Review of Curriculum Developments

Angela M. Stumbles, UK

The amount of money available for research in curriculum development at the present time is severely limited. Sources of funds, particularly from the Nuffield Foundation and the Schools Council, which were almost lavish in the sixties, are now practically non-existent.

From the point of view of science in schools, this might not be such a disaster as it appears. Curriculum reform in science has been rapid, especially over the last twenty years, and to understand the complex present position, we should, perhaps, trace some of the important events in the history and development of chemistry teaching in the United Kingdom.

The Distant Past

It was not until the middle of the nineteenth century that science was taken seriously in universities. It was at this time that chemistry was beginning to appear in some schools. Then the emphasis was on the importance of a classical education and there was fierce competition between other subjects for the relatively small amount of time available in an already overcrowded curriculum. For this reason, it was extremely difficult for the newer subjects to find a place and to justify their inclusion. The time allocated to them was small in comparison with the arts subjects, and, in consequence, rote learning was widely used in order to achieve satisfactory examination results in the time available. This is probably one of the reasons for the way in which chemistry has been taught until recent years. The inclusion of chemistry within the school curriculum spread during the second half of the last century. This can be traced partly to the enthusiasm shown by T. H. Huxley in his campaign to stress the value of the science subjects and contributors to a liberal education.

H. E. Armstrong gave support to the heuristic method of teaching chemistry, which accounted for the rise in the number of laboratories in schools and universities and in the amount of practical work done. His intention was to give pupils experience of first hand investigation enabling them to see chemistry as a means of solving real problems by careful and systematic planning, i.e. the aims of most, if not all, modern chemistry courses.

The Turn of the Century

At the beginning of the 20th century, the Association of Public Schools Science Masters was founded by four teachers at Eton College; an organisation devoted to

the improvement of science teaching. This later became the Science Master's Association (S.M.A.) in 1919, and in 1963 its amalgamation with the Association of Women Science Teachers (A.W.S.T.) produced the Association for Science Education (A.S.E.), an enthusiastic professional body with an active concern for influencing teaching methods and curriculum reform in Great Britain.

The Space Age and Developments in the United States

Recent developments in the history of science teaching can be traced to a number of sources. In the United States in the late fifties, concern was felt about the state of science education in that country. This was a consequence of the launching of the Russian 'sputniks' and the realisation that American education was inadequate to produce the quality of scientists and technologists to match this achievement. 1957 and 1959 saw the initiation of the Chemical Bond Approach (C.B.A.)¹ and Chemical Education Materials Study (Chem Study)² projects, two of the first large scale curriculum developments in chemistry. These received considerable support financially from the National Science Foundation, enabling professional scientists and teachers to spend time in producing suitable materials for trials in a large number of schools during the period 1960-1963, and intended as one year courses for students of 16-17 years. The introduction to the Chem Study project describes the way in which these schemes differ from the traditional approach.

'... the shift of emphasis from descriptive chemistry towards chemical principles to represent properly the change of chemistry over the last two decades.'²

Those involved in curriculum development saw the importance of scientific method and the emphasis in both schemes is on the teaching of this. In the preface to the Chem Study text book, G. C. Pimentel writes:-

We hope that you will have become practised in making unexpected observations, in weighing facts and framing conclusions. We hope that you will have formed the habit of questioning and seeking understanding . . .

We expect that you will share in the excitement of science and that you will feel the rich pleasure that comes with discovery.²

The importance of integration of ideas and facts is stressed in the C.B.A. introduction which states that:-

Chemistry combines imaginative ideas and a great many facts into an intelligible whole,

from which a student can get an introductory view of modern science. It is the process of weaving together ideas and facts that should occupy the attention of the student of chemistry — in which he can participate.¹

It was hoped that changes such as these in high school courses would help to revive interest in science and to produce future scientists and technologists of a sufficiently high calibre to make advances in an internationally competitive field.

Britain in the '50s and '60s

The effect of these changes and the interest shown in chemical education in the United States was seen in Great Britain and influenced the rate of progress. 1957 saw the beginning of an era of changes. It was marked by a statement of policy of the S.M.A. and the A.W.S.T.³ in which they renewed a plea for the sciences to be treated as core subjects in the school curriculum with status equal to that given to English, Mathematics and Modern Languages. Even at this late stage in the history of science education, the sciences had to fight for their existence in many schools. This attitude was taken up in the Ministry of Education pamphlet 38 **Science in Secondary Schools**.

There is little need to plead for more attention to science: everything around us demands it.⁴

Chemistry for Grammar Schools,⁵ produced by a panel of chemistry teachers in 1961, gave details of teaching methods and course content for pupils aiming at O and A level examinations. Much of this work and many of the teachers involved were included in the larger scale effort sponsored by the Nuffield Foundation in 1962 and in this way the first 'O' level project began.⁶

In 1960 at Greystones in Ireland was held a European seminar on the 'Status and Development of the Teaching of Chemistry'⁷ under the auspices of the O.E.E.C. (now the O.E.C.D.). However, only two British delegates were present, one of those representing the Scottish Education Department. Concurrently, chemistry teaching in Scotland was being reviewed, with A. J. Mee as general organiser. The ideas arising from the Greystones conference were combined with the work of several Scottish secondary school teachers, and the Alternative Syllabus was produced in 1962.⁸ One major difference between this and other curriculum development projects was that it resulted from the work of practising teachers, and was produced while they carried out their normal teaching, without provision for full or part time secondment, and should be recognised as a major achievement.

The general dissatisfaction with the way that chemistry was taught and the continuing emphasis on its importance as part of a general education can be seen from the statement in the notes on the Alternative Syllabus:-

The aim of this revision is to bring the content of the course more closely into relation

with present-day needs. . . . The new syllabus emphasises throughout the relating of facts to fundamental principles.

The content of a syllabus must be predominantly related to the needs of the pupil as well as being based on modern conceptions of the subject. The syllabus up to ordinary grade has to serve a number of purposes; firstly, it must be recognised that science, of which chemistry is an integral part, is an **essential** subject in the education of every citizen; secondly, it has to form a suitable introduction to further education; and thirdly, it has to lay a foundation for the study of chemistry to the higher and advanced grades in school. These are somewhat divergent purposes, and consequently any syllabus must be a compromise seeking to maintain a fair balance between them.

The stress on the place of experimentation and discovery is given in the directive:

As far as teaching method is concerned, any course in chemistry must be firmly based on experimental work. An exploratory method should be used in which pupils devise their own experiments as far as possible.⁸

Each section and sub-section of the syllabus is accompanied by explanatory notes giving details of possible methods of treatment. The intention that the pupil should be allowed to find out for himself and to understand the activities of a scientist are brought to our notice when the twelve-year-old pupil encounters physical and chemical change.

The course opens with a section in which the pupil is presented with a number of experiments which allow him to compare chemical reactions with physical changes. The whole purpose of this is to let pupils get the 'feel' of chemistry.⁸

Concern was expressed at the necessity for early specialisation on the part of the pupils and the S.M.A. and A.W.S.T. policy statement⁹ of 1961 stated that no distinction should be made between future arts and science specialists in the planning of five year science courses for the O level examination, and that all children in grammar schools should follow the same balanced course in science subjects. They held the view that . . .

Science should be recognised and taught as a major human activity which explores the realm of human experience, maps it methodically but also imaginatively, and by disciplined speculation creates a coherent system of knowledge.⁹

This view has been echoed in the A.S.E. 'Policy statement for the seventies'¹⁰ in which they recommend that all pupils should study science. Science is so much a part of everyone's life that no one can be considered properly educated who has no understanding of science. Science is, and should be taught in

schools as a humanity in the sense that it should not be divorced from its applications.

The emphasis on a relevant and practical course making use of modern and up to date concepts can be seen in the 1962 report of the S.M.A. and A.W.S.T.⁵ which says:

We insist that chemistry must be taught for today's citizen, that it must be stimulating and relevant to present needs and interests, that it must give pupils first hand experience of scientific methods and also information about what science is doing and attempting today.

A look at the Nuffield G.C.E. 'O' level scheme, the Scottish Alternative chemistry and some more recent 'O' level courses shows that this is being achieved with the inclusion of topics which might be called 'social', 'industrial' or 'applied' and the inclusion of organic chemistry. There has necessarily been a pruning, drastic in some cases, of the factual inorganic 'preps' and 'props' which featured in previous courses. Although the content and teaching methods in the various schemes are found to differ to some extent, the similarities are seen in the way the courses develop. Some notice has been taken of psychological theories of conceptual development in children, so that the courses which result are often seen to consist of two stages. The first of these has an emphasis on experimentation in discovering facts and acquiring practical techniques. Patterns gradually emerge from the building up of factual information, which leads to speculation, formulation and testing of theories and the establishment of underlying principles in the second stage. The relative importance given to these, and the time allowed during each stage varies from scheme to scheme, but the Nuffield 'O' level is fairly represen-

tative in dividing its course into a first or introductory stage lasting two years (i.e. 11-13 years) consisting of a heuristic and experimental approach, and an intermediate stage where concepts are developed. It should be realised that some of the less academically minded children may do little more chemistry than in the introductory stage and thus miss acquaintance with concepts and principles which unify the subject. The Scottish Alternative syllabus uses the atomic theory as a factor unifying the course and this is intentionally introduced early on — an exception to the general pattern discussed previously. Reference to the notes on the syllabus gives us this information:

It will be agreed that in the first two years of the course the pupil should be given some conception of atomic structure . . . it is not proposed to enter here into discussion whether it is good science teaching to state what the structure of the atom is supposed to be without giving the pupil experimental substantiation of the theory; expediency requires that the pupil should be scientifically literate if no more.⁸

Chemistry on the way out?

The Nuffield advanced chemistry project¹¹ was a natural successor to the project aimed at the eleven to sixteen year age range; and trials began in 1965, with the publication of materials in 1970-1971. The concern for science education in this period has been mainly for devising courses for the more able pupils. The needs of the less academically minded were also catered for by the Nuffield secondary science project,¹² based on the proposals in the Ministry of Education pamphlet **Science for the Young School Leaver**.¹³ The teaching of science in primary schools was on the

FIGURE 1

NUFFIELD AND SCHOOLS COUNCIL SCIENCE PROJECTS

AGE	9	10	11	12	13	14	15	16	17	18
	JUNIOR SCHOOL			SECONDARY SCHOOLS				'O' LEVEL	'A' LEVEL	
			11 NF	'O' LEVEL	13	(BIOL., PHYS. CHEM.)	16	NF 'A' LEVEL (B,P,C)	18	
								NF PHYSICAL SCIENCE		
			11 NF COMBINED SCIENCE	13	SC INTEGRATED SCNCE	16				
						DOUBLE 'O' LEVEL				
			NF JUNIOR SCIENCE 11		13	NF SECNDRY SCIENCE	16			
			NF/SC SCIENCE 5/13		13					
	JUNIOR AND MIDDLE SCHOOLS									

increase, and the two projects, Nuffield junior science¹⁴ and **Science 5/13**¹⁵ helped and supported this trend. The later projects can be seen as combined or integrated in nature, with chemistry not appearing as a separate subject. The move over recent years seems to be towards integration (however this term is to be interpreted), and much of the material in the most recent curriculum development — the Schools Council Integrated Science Project¹⁶ with its emphasis on problem solving, bears little resemblance to that in the individual G.C.E. 'O' level course, although it draws from a similar pupil population. Figure 1 shows the various curriculum projects in use in our own schools, and the relationships between them.

A matter for concern is the suitability of the Schools Council Integrated Science Project as a basis for G.C.E. 'A' level courses in chemistry, physics and biology. Those responsible for follow-up evaluation studies on the project are asking questions such as these, particularly of teachers of single subject 'A' level courses. Concern has been expressed at the lack of factual knowledge possessed by a student who has followed such an 'O' level course. Although much of the chemical material corresponds to that found in other 'O' level schemes, a possible criticism could be regarding its superficial nature. The low weighting given to knowledge and recall of facts implies a lack of reinforcement of principles by using insufficient examples of chemical reactions. This will naturally be more apparent when the single subject 'A' level course is taught by someone not involved in the integrated science 'O' level.

The aims of the project, and the weightings given to various levels of knowledge (recall, understanding concepts and patterns, problem solving) are given in Tables A and B. It can be seen that the 'recall' aspect is given a weighting of only 10 out of the total 200 assessment marks.

Although the trend has been away from an emphasis on excessive factual information in school chemistry courses and an increase in the numbers of candidates taking the Nuffield examinations,¹⁷ there has been a decline in the numbers of students applying for university courses in chemistry. Many reasons have been put forward to account for this and G. C. Bond¹⁸ of Brunel University blames curriculum developments at the school level.

Nuffield G.C.E. 'O' and 'A' level courses, he says, are introducing taxing theoretical concepts at a much too early stage, and when this occurs at the 'O' level stage, it may deter the student from continuing with the subject. The universities, he maintains, need students who are interested in chemistry and this interest is not provided by an over-emphasis on such concepts as ionic radii, rate constants, and the change in Gibbs free energy, which rationalise observations and permit a deeper understanding of them. These should follow and not precede experimental work. For these reasons he sees Nuffield courses as being partly responsible for the decline in interest in university chemistry courses, and forecasts a lack of scientists and technologists at the turn of the century when they will be desperately needed.

This criticism, however, is not consistent with the

TABLE A

SCHOOLS COUNCIL INTEGRATED SCIENCE PROJECT

The aims of Patterns for assessment purposes are listed under two main headings: skills and attitudes.

Skills

Pupils should be able to demonstrate their degree of competence in:

- 1 (a) recalling and (b) understanding those concepts which would enable them to pursue science (courses in physics, chemistry, biology or physical science) to a higher level or as a hobby.
- 2 (a) recalling and (b) understanding those patterns which are of importance to the scientist.
- 3 making critical appraisal of available information, from whatever source, as an aid to the formulation or extraction of patterns.
- 4 using patterns and making critical appraisal of available information in order to (a) solve scientific problems and (b) make reasoned judgements.
- 5 organising and formulating ideas in order to communicate them to others.
- 6 understanding the significance, including the limi-

tations of science in relation to technical, social and economic development.

- 7 being accurate in the reporting of scientific work.
- 8 designing and performing simple experiments, in the laboratory and elsewhere, to solve specific problems and to show perseverance in these and other learning activities.

Attitudes

- 9 be willing to work (a) individually and (b) as part of a group.
- 10 (a) be sceptical about suggested patterns yet (b) be willing to search for and test for patterns.
- 11 be concerned for the application of scientific knowledge within the community.

From 'Patterns'. Teachers' Handbook. p.6. Part of the 'Schools Council Integrated Science Project (SCISP)' study guide series. Published by Longmans Education, 1975, to whom the New Era offers acknowledgements.

TABLE B

S.C.I.S.P. THE G.C.E. O LEVEL EXAMINATION

Matrix showing the type of question and total weightings

		AIM ASSESSED											Total		
		1	2	3	4	5	6	7	8	9	10	11			
					a b				a b	a b	a b				
Paper III															
Integrated Science A															
Recall concept		6													
Recall pattern			4												
Understanding concept		10											60		
Understanding pattern			16												
Pattern finding				24											
Paper I															
Cognitive and non-cognitive					4	8	8						20		
Paper IV															
Integrated Science B															
Understanding concept		4													
Understanding pattern			6										31		
Problem solving				21											
Paper V															
Problem solving				12	4	4			4				24		
Paper II															
Cognitive and non-cognitive					1	4	4	12				4	25		
Teacher assessment						8		4	4	4	4	4	8	40	
Total weightings		20	26	24	34	12	24	20	4	8	4	4	4	8	200

From: 'Patterns'. Teachers' Handbook. Published by Longmans Education, 1975. Page 50

increase in popularity of both Nuffield 'O' and 'A' level courses. It would seem, on the basis of this, that the popularity of Nuffield 'A' level courses would decrease if the students were being deterred at the 'O' level stage.

The fact that the Nuffield 'O' level entries appears to be reaching a plateau is not easy to interpret. Many of the G.C.E. examining boards have revised their syllabuses recently and have incorporated some Nuffield ideas. Because of this, a large number of pupils may be following 'Nuffield type' courses, although not entered for Nuffield examinations.

We probably need to look elsewhere for the declining interest in university chemistry courses.

The fight for survival of the sciences in the curriculum, necessary several decades ago, has changed somewhat in the last five years. The chemist has now to justify the existence of chemistry, and to compete for the minimal time available, not only with the arts subjects as in the last century, but with the ever increasing popularity of combined or integrated sciences.

We should now seriously consider if our reasons for teaching chemistry are, (or should be), the same as they were in the past, and whether for the majority

of 11-16 year old pupils, the integrated courses are more suited to their needs.¹⁹

Higher Education — Moving Slowly but Surely

Interest in improving the teaching of chemistry at the tertiary level has come rather later than at the secondary level. Most of the early chemistry departments which acted as models for the later ones were founded towards the end of the last century and served two major purposes. As Britain needed chemists, the university courses were designed to be utilitarian, and the industrial aspect was emphasised. Another influence, also from Germany, was the idea of science departments as research institutes, one of which remains to the present day. Lecturing was the most efficient teaching method for imparting the large quantities of useful information necessary to fulfil these two requirements. Apart from losing their industrial bias, some university chemistry courses have changed very little since the beginning of the century in organisation, content and teaching method.

However, radical changes are taking place in many areas. Groups such as the Education Division of the Chemical Society has members active in the discussion and reform of such areas as the curriculum,

examinations and assessment. The recently formed Nuffield Group for Research and Innovation in Higher Education has begun the task of visiting numerous universities and polytechnics where innovations have taken place, and are carrying out the valuable service of communication, so that interested individuals and groups can make use of them. Changes are taking place in teaching methods, course content and laboratory work. The recent broadening of syllabuses which has been a feature of school chemistry is also seen at the tertiary level. Many undergraduate chemistry students decide fairly early on in the course that they do not wish to continue the practice of chemistry after graduation. With these students in mind, most universities recognise that students should have the option of spending some of their time outside chemistry and its ancillary subjects. Such subjects as economics, sociology, management, science and society are frequently found as optional courses in the final year. The unit course system now in operation at London and many other universities has the advantage of enabling a student to select a course suitable to his individual needs, and the popularity of broadly based degrees permitted by this arrangement is increasing.

What of the Future?

We began by stating that funds available for curriculum development are now almost non-existent, and suggested that this seemingly unhappy situation may have some compensations.

Particularly at the school level in the sixties and early seventies, teachers were overwhelmed by the vast numbers and variety of curriculum schemes on the market. Many, perhaps, were not in a position to make judgements when deciding which to adopt.

Possibly, a number of ideas and approaches found in some of the projects resulted from an over-reaction to the faults in traditional syllabuses and teaching methods. An enthusiasm to jump on the band wagon was seen (and incidentally to obtain the special grants available for buying new apparatus), and this made many teachers less critical than they might have been.

Now is the time to strike a reasonable balance between traditional and modern courses, and to identify and develop the best features of each. In practice, many schools now devise their own courses, using the existing schemes as resource material. The very nature of having to carry out their own planning, forces teachers to think seriously about their teaching aims. It was relatively easy to follow without questioning the programme, as set out in the course book, as many of these give considerable practical and theoretical detail.

There is a wealth of resource material available, and great progress must be made as a result of teachers choosing to plan courses suitable for themselves and their schools, but primarily with their pupils in mind.

REFERENCES

- 1 **Chemical system.** (Students' book and teachers' guide). **Investigating chemical systems. Chemical bond approach project.** McGraw Hill. London. 1964.
- 2 **Chemistry — an experimental science.** (Students' book, teachers' guide, laboratory manual). **Chemical education material study.** Freeman. London. 1963.
- 3 S.M.A. and A.W.S.T. Policy statement. Murray. 1957.
- 4 Ministry of Education. Pamphlet 38. **Science in secondary schools.** H.M.S.O. 1960.
- 5 S.M.A. and A.W.S.T. **Chemistry for grammar schools.** Report of chemistry panel. Murray. 1962.
- 6 Nuffield Foundation O level chemistry project. Longmans/Penguin. 1966-1968.
- 7 O.E.E.C. **Status and development of the teaching of chemistry.** Seminar at Greystones, Ireland. 1960.
- 8 Scottish Education Department. Circular 512. **Scottish certificate of education, alternative chemistry syllabuses, ordinary and higher grades.** H.M.S.O. 1962.
- 9 S.M.A. and A.W.S.T. Policy statement. **Science and education.** Murray. 1961.
- 10 A.S.E. **A policy statement for the seventies.** Education in science. November, 1969.
- 11 **Nuffield Foundation advanced science project: Chemistry.** Penguin. 1970-1971.
- 12 **Nuffield Foundation secondary science project.** Longmans. 1970-1971.
- 13 Ministry of Education pamphlet. **Science and the young school leaver.** H.M.S.O.
- 14 **Nuffield Foundation junior science project.** Collins. 1967.
- 15 Schools Council. **'Science 5/13' project.** Macdonald. 1969-1970.
- 16 Schools Council. **Integrated science project.** Longmans/Penguin. 1973-1975.
- 17 University of London. **Nuffield chemistry. Chief examiners' report.** June, 1974.
- 18 Bond, G. C. **Chemistry: strangled by theory.** **Chem 13 News.** University of Waterloo. Ontario. January 1975.
- 19 Jenkins, E. W. **Education through chemistry — an unanswered challenge.** Education in chemistry. Vol. 13. No. 3. May 1976.

Angela Stumbles has lectured in the Chemistry department of Goldsmiths' College, University of London, since 1971. After qualifying at Southlands College of Education, Wimbledon, in 1966 she taught in secondary modern and comprehensive schools in north-east London. She obtained the teaching diploma of the Mathematical Association in 1969; B.Sc. in Chemistry in 1971; and an M.Ed. in Science Education in 1975.

She is particularly interested in problems occurring at the interface between mathematics and science, and in the utilisation of modern mathematical approaches in school chemistry courses.

Recent trends in chemistry teaching

Part II: Changing aspects of practical work at secondary level

Robert Parry-Jones, UK

In Britain before 1950, teachers of academic subjects in secondary schools were encouraged with ever-sharpening reasoning to employ 'practical work' within their teaching methodology. Some progress in this direction was made in spite of a general lack of facilities for promoting practical work in class-room settings; and we owe much to the development work of these teachers, not least the encouragement they gave to Local Education Authorities to provide facilities for practical work in academic subjects as a matter of course. From 1950 onwards, British schools have enjoyed a number of facilities in terms of space and equipment which are now viewed as being essential to the teaching and learning the school's curriculum promotes. A lot remains to be done within this line of development; but a great deal has been achieved.

Science teaching has benefited immensely from the provision of specialist room facilities and equipment, both software and hardware; but without the 'practical work' approach pressing its case for inclusion within the teaching methodology, much of this expensive provisioning would be wasted.

In this article, Robert Parry-Jones describes not only the various parameters of 'practical work' as it is found in the teaching of chemistry at the secondary school level, but also the changes that are taking place within this fundamental approach to teaching and learning. He has presented us with a 'model' for study of the 'practical work approach' which could be used for any number of academic studies found in secondary school curricula.

The traditional aims of practical work are essentially to encourage accurate observation, interpretation and recording, to develop manipulative skills and to stimulate and maintain interest in the theoretical aspects of the subject. A justifiable criticism is often made that, in the past, too much attention has been given to verifying facts already taught rather than in problem solving by the scientific method. Teacher attitudes regarding the aims and value of practical work in secondary school science in Great Britain have been described in detail by Kerr.¹

In recent years, greater emphasis has been placed on the ability of pupils to plan experiments themselves and to carry out some supervised individual work. The modern teacher also seeks far more to relate the practical work to other subject areas and also to make the work as relevant as possible to everyday life.

The main purpose of this article is to outline certain developments in the approach to school practical chemistry which have taken place in the United Kingdom over the last two decades. Major curriculum developments, such as Nuffield Chemistry, have been described in the article by Angela Stumbles.² This article's focus is on the variety of newer methods and devices adopted to present practical work in secondary school science, especially chemistry.

In some schools, due to the lack of laboratory space and equipment, little practical work was possible until the mid-nineteen-fifties. The Industrial Fund for the Advancement of Science in Schools (1956) rectified this for many independent schools; and most state schools have now also been satisfactorily provided for. Practical work of quality is now a regular feature in girls' schools which previously were notoriously under-equipped.

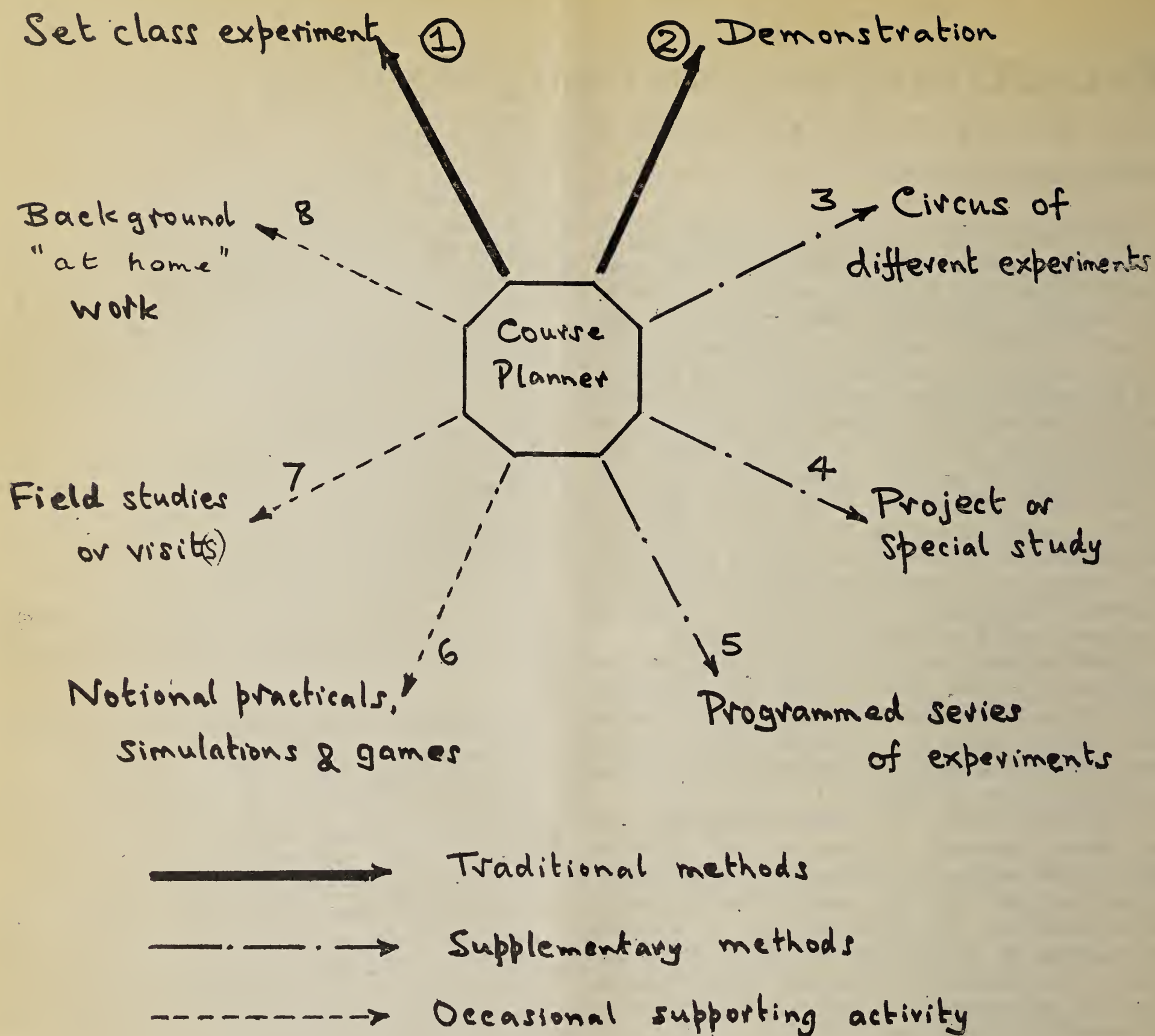
The introduction of improved equipment and techniques

The introduction of modern balances, especially top-loaders, into school has speeded up weighing operations and so released time for additional work. Also, the semi-micro scale of working (in which glass test tubes of approximately one quarter of the previous size are used) has effected economies in chemicals and resulted in cleaner and faster working, especially when a centrifuge replaces filtration through paper. Many teachers now find it convenient to use a judicious blend of small scale working and the former 'bucket' chemistry. Numerous applications of such small scale work have been described.³

Although the teacher-demonstration still constitutes an important and integral part of laboratory work, especially if particularly hazardous chemicals are involved, certain innovations have helped to translate former time-consuming demonstrations into quick and safe pupil experiments. Probably the most outstandingly successful example is the so called 'wet asbestos' method.⁴ This extremely versatile method permits the rapid preparation of gaseous hydrocarbons and many other compounds by the pupil on the bench using only small quantities of chemicals.

Secondly, the use of chromatography (in its various forms) as a powerful separation device is now commonplace in school. Colouring matter and other complex mixtures are easily separated. For example, the colouring matter in Smarties (a small tablet-like sweet presented in many colours) is easily separated and identified.⁵

FIGURE 1 PLANNING AND PRESENTATION OF PRACTICAL WORK



In parallel with such developments in techniques there has been a constant search for newer ways of presenting both traditional and new subject matter in order to make them both attractive and acceptable to the apparently more sophisticated modern pupil, especially for those who will not study chemistry at an advanced level.

Planning and presentation of experimental work

Figure 1 summarises some of the main avenues of approach to practical work. Up to twenty years ago, probably more than ninety-five per cent of practical work fell into categories 1 and 2 and, indeed, the majority of work which one encounters still does. The modern science teacher, however, often concerned with mixed ability classes and integrated courses, is obliged to adopt a more flexible approach to practical work. He

must make considerable efforts to ensure that his pupils interact with the subject matter and become more deeply involved with it.

Some developments, principally with this latter aim in view, are indicated below.

(i) Attempts to make practical work more realistic and relevant

The great majority of traditional practical exercises at both ordinary and advanced level tested the pupils facility in preparative, qualitative and quantitative work. Often, however, these exercises were rather artificial. In qualitative analysis, for example, a synthetic mixture made up of pure substances in the laboratory had to be analysed by carefully following a set of tables. Only the most perceptive students were aware of the reasons for each step in the tables. This was

probably good training for budding analysts and indeed, some now famous chemists have found this approach stimulating. Many pupils, however, have found it tedious and often irrelevant. It was difficult for the teacher to break away from such formal analyses because the public examination system then demanded it. Now there is more freedom to vary the work set. For example, the analysis can be used in a 'Which is the best buy?' survey⁶ to compare the relative value of commercial samples of bleach, bath salts or stain remover. Alternatively, the analysis can be adapted for use in field studies as illustrated by the excellent work on cave chemistry performed by one school.⁷ The practical techniques involved assume a new relevance when they are used in problem-solving, often in the interesting border regions between chemistry and geology or chemistry and biology. To give just one example of this approach, the determination of vitamin C in fresh and stored vegetables or fruit forms the basis of a good individual or group investigation.⁸

As part of an integrated science course, simple, well-tried experiments in chemistry have been adapted to a much broader study of fuels, water or air, in such a way that those who will not specialise in science can nevertheless have a meaningful practical experience.

(ii) Experiments in applied chemistry

In the continued search for relevance, many experiments relating to the applied or industrialised aspects of chemistry have become commonplace. Practical work related to the preparation of polymers, detergents and dyes may now be readily carried out in the upper school.⁹

Much useful source material with detailed instructions for such preparations has been published in recent years by large industrial concerns (see references 10, 11 and 12), and there is now no difficulty in obtaining the necessary materials as was the case a few years ago. Some of the experimental work suggested is best attempted only at sixth form level (16-18 years), but there are many simpler experiments which can be used or adapted to suit the pupil of average ability as part of an integrated science course.

(iii) Project work and special studies

One of the most fruitful developments has been in the area of project work, in which either an individual or group can carry out a genuine investigation. Such a study may be designed to be completed within a relatively short time or may cover a longer period and become a small piece of research.

Many projects range across the traditional subject barriers and are, therefore, ideal for interdisciplinary studies. Reports of such projects have been published by the Schools Council.¹³

Such studies inevitably test the ability to plan experiments and make decisions. Many science teachers in training have undertaken a study lasting several weeks and have invariably found this a stimulating part of the course.

Quite short projects may be designed which utilise extremely simple apparatus but at the same time illustrate the latest methods in analysis.¹⁴ Some projects involve making models to simulate part of an industrial plant; for example, the catalytic cracker.

(iv) Circus of experiments and the programmed series

A useful system familiar to Certificate of Secondary Education classes is the circus¹⁵ of several different sets of apparatus or modelling kits laid out in the laboratory. Individuals or small groups can work at site A and then progress to site B and so on. This is particularly advantageous when supplies of apparatus are limited.

The programmed series of experiments, on the other hand, is intended for the individual working at his own pace with only occasional guidance from the teacher. Such practical work needs extremely careful planning and only a few examples are available as yet. A good example is the Nuffield Advanced level programme on the properties of alcohols.¹⁶

(v) Occasional supporting activities

To supplement the normal programme of laboratory work, so called notional 'practicals' have been used occasionally. Here, no apparatus is actually handled, but observations can be made, say, of a complex industrial process on a film or loop, and pupils can subsequently record their results and conclusions on a work sheet. Such a procedure is particularly advantageous when the process is not easily simulated in the laboratory.

A closed circuit television channel has been used by the Inner London Education Authority to demonstrate practical techniques in organic chemistry. These programmes are aimed at first year degree students but some topics are very relevant to pupils aged 16 plus.

Various games have been devised which are both entertaining and instructive. For example, 'North Sea Challenge' is a set of booklets¹⁷ which deal with the development of a sea oil field and associated pollution problems and involves active pupil participation.

The guided visit to a works or museum or public demonstration-lecture by a distinguished scientist has always been a valuable supplement to school science courses. A visit to a university laboratory to see, say, infra-red spectroscopy in use, is valuable as this subject is touched upon in advanced level courses but the apparatus is too expensive at present for school use.

Home based investigations have not normally been encouraged, partly, no doubt, because of the safety aspects but also because of the apparent non-availability of chemicals. However, the ingenious teacher can suggest many perfectly safe investigations as a preliminary or as a follow up to school work. For example, it is an interesting competition to find who can make the most observations on a lighted candle;¹⁸ many children have had a lot of fun trying to grow crystals or take a dry cell to pieces and The Open University science foundation course even has a home

experiment on intermolecular forces using a bar of chocolate!

Assessment and recording of practical work

There is some doubt in the minds of many teachers, both at secondary and tertiary level, regarding the value of conventional practical examinations.¹⁹ The time limitation, for example, may penalise the slow worker or cause the careful one to make haste with consequent errors. Certainly, such conventional examinations have declined in popularity.

Internal assessment is now an accepted part of external examination, and this offers some advantages. Oral assessment is becoming fashionable; it is often found that pupils can talk about their practical experience and display a depth of knowledge and understanding which is not readily revealed by a written and/or practical examination.

Course-work carried out during the year often constitutes an important part of pupil assessment. Good reporting is a pre-requisite for successful work in science and it is often in this area where weakness within the pupil's attainment is observed. The use of work sheets to record results may help to expedite the work in mixed ability classes but often the use of such sheets appears to have an adverse affect on the ability of the pupil to write a good, accurate account when the need arises.

The true value of laboratory work is only realised when it is associated with good written accounts and accurate numerical interpretation, and it is in these areas one looks for progress.

The author wishes to thank C. M. Ellis, Dean of the School of Science and Mathematics at Goldsmiths' for his constructive comments on this article.

REFERENCES

- 1 Kerr, J. F. **Practical Work in School Science** Leicester University Press. 1964.
- 2 Stumbles, A. M. **Recent Trends in Chemistry Teaching. Part 1: A Critical Review of Curriculum Development.** Ideas No. 36 pp.63/68.
- 3 Hills, P. J. **Small Scale Chemistry.** Edward Arnold, London. 1961.
- 4 Waddington, D. S. and Finlay, H. S. **Organic Chemistry through Experiment.** Mills & Boon Ltd., London. 1969.
- 5 **School Science Review** 56, 196, p.550, and 56, 197, p.763. 1975.
- 6 **Which? in Secondary Schools.** (Maths & Science) Consumer Association, 14 Buckingham Street, London, WC2. 1967.
- 7 Bray, L. G. **Education in Chemistry** 13/80. 1976.
- 8 Gunnell, J. and Jenkins, E. **Selected Experiments in 'A' level Chemistry.** p.106. Oliver & Boyd, Edinburgh. 1975.
- 9 Tooley, P. **Experiments in Applied Chemistry.** John Murray, London. 1975.
- 10 Shell International Petroleum Co. Ltd., Shell Centre, London, SE1 7NA. **Experiments in Polymer Chemistry; Oils Experiments; Chromatography for Schools.** (undated).
- 11 Unilever Ltd., Education Section, Unilever House, London, EC4. **Unilever Laboratory Experiments for Schools. Series.** 1964. No. 1
- 12 Imperial Chemical Industries Ltd., Imperial Chemical House, Millbank, London. **Organic Chemistry in Industry: A practical introduction.** 1962.
- 13 Kelly, D. T. (Editor). **School Science and Technology I and II.** 1969 & 1970. English Universities Press, London, EC4.
- 14 Parry-Jones, R. L. **Education in Chemistry** 13/76. 1976.
- 15 **Nuffield Secondary Science, Teachers' Guide.** p.51. Longman Group, London. 1971.
- 16 Nuffield Advanced Science (Chemistry). **Ethanol and other alcohols: a programmed text.** Penguin Books Ltd., Harmondsworth, Middlesex. 1971.
- 17 B.P. Education Services Ltd., West Halkin Street, London, SW1.
- 18 Pimentel, G. S. (Editor). **Chemistry. An Experimental Science.** p.449. W. H. Freeman & Co., San Francisco, USA. 1963.
- 19 Mathews, J. C., Sleightholme, G. and Leece, J. R. **The role and nature of experimental work in chemistry courses.** Nottingham University Symposium. p.29. 1972. (Published by The Chemical Society, Burlington House, London W1V 0BN.)

Dr Robert Parry-Jones is Principal Lecturer in organic chemistry and analytical methods at Goldsmiths' College. He is responsible for the modern analytical methods option in the B.Ed. degree (London) and has a particular interest in practical chemistry and in examining at secondary school level.

Had we but World enough, and Time: European and Domestic

Issues in Science Education at Goldsmiths' College, London, UK

Brian Davies

This article has been written to give a factual account of the involvement of the Physics Department of Goldsmiths' College in terms of both what we do and how we have become involved in certain researches. The major commitments of the Department are:

(i) research in European physics education, as part of the work being done towards establishing the Goldsmiths' Unit for Comparative Studies In European Science Education;

(ii) responsibility for editing a new publication, describing world-wide systems for training physics teachers, on behalf of GIREP, The International Group for Research in the Teaching of Physics;

(iii) the organisation of a five-university project concerned with the improvement of undergraduate learning and teaching;

(iv) the teaching of one-year initial-training courses for physics graduates.

Comparative Studies in European Science Education

Following a proposal put to the College's School of Science and Mathematics in May, 1976, it was agreed that a research programme concerned with comparative studies in science education should be established. The idea for the programme had emerged over a period of four years, evolving out of implications and involvements in events which brought together Goldsmiths' teachers and science educators from continental countries. British hosts and foreign guests showed their keen interest in, and absolute ignorance of, each other's science education systems. Science may be international, and ideas may be universal; but science teaching is intensely nationalistic. Ideas of how and why science should be taught rarely make the journey across a national frontier.

Dramatically different forms of science education have developed in the various European countries. It would appear that each of these approaches to teaching this important aspect of the curriculum satisfies at least some of the present-day requirements of those people concerned including, of course, politicians, administrators, industrialists, and the general public, as well as educational philosophers, sociologists, and educators. Any forces for, or constraints upon, development, change, or innovation in a country's science education can be properly understood only in the light of that country's political, cul-

tural and industrial history. Accepting these factors as major determinants, then it follows that the effectiveness of any system of science education cannot be judged in terms of the provisions and achievements of any other system which has been shaped by differently motivated people operating within a framework of differently formulated aims, or differing stated beliefs. Studies in comparative science education should not, we believe, become reportage without analysis; nor analysis without the understanding and sympathy gained from a knowledge of the vital factors affecting the process and progress of education programmes.

With the help of funds partly provided through a Fellowship awarded by the Association of Science Education, and supplemented by a grant from the Research Fund at Goldsmiths' College, studies at first hand have been made already of physics education in Denmark and in Holland. Support for the research group has already been formally given by a number of national and international institutions concerned with the learning or teaching of physics at all levels. The fact that we have already helped continental groups of educators in their own work shows that our research will be useful as well as interesting.

In broad terms, the Comparative Studies Unit will gather, analyse, disseminate, and use information about European science education systems as perceived within the contexts of their political, cultural, social and industrial environments. We envisage three phases within our programme.

Phase One

Our goal is to build up a comprehensive (and unrivalled) information bank — preferably with a computerised information-retrieval system.

Through our own work in the countries concerned, and through the establishment and strengthening of links with like-minded teacher-groups in European countries, we would learn in considerable detail the nature of science education being practised, and what changes are expected. We need to know the philosophies upon which such schemes are based, the learning theories which direct the teaching, the evaluation procedures used, the match or mismatch between stated aims and classroom realities, the curriculum innovation and implementation processes employed or being developed, the level of work done, the relationship between secondary level science and tertiary

level courses (especially for those who will become teachers), and, of course, the purpose of education in science if and when it is made explicit by educational administrators who are servants of governments.

This phase of our programme will take a long time to develop. However, from the outset the knowledge gained will be freely available to anyone. Models will have been constructed to show pressures for, and limits imposed upon, innovators and innovation processes in a nation's science education. Such models, along with others showing, for example, curriculum diffusion networks, could be of considerable help not only to educationists in European countries who may be contemplating reforms but also to groups in developing countries who are about to establish science education programmes of their own. It is highly probable that the material in the information bank would, when analysed by a group of educators from any country, offer ideas which would be of value in their own science education programmes; and many of the components of the various programmes available from the information bank would no doubt be transferable to their own situations.

Phase Two

The on-going developments envisaged within the first phase of our programme will provide an insight into the nature of a number of problems which beckon study. In addition, fresh thinking will also promote questions which must be developed, probed, and, perhaps, answered. Both of these situations point to the need for the meeting of committed participants so that dialogue may flow. Therefore, phase two of our programme concerns the mounting of short-courses and conferences for small numbers of science educators.

Phase Three

Here we are looking to the future — our work would be extended beyond the secondary level and teacher-training provision to include primary and/or tertiary education, and we would hope to concentrate more on science education in non-European countries.

World Systems for Educating and Training Physics Teachers

We are involved in the production of a new publication which will focus on describing world-wide systems for training physics teachers. The editorial responsibility we have been given derived partly because the Council of GIREP knew of our plans for the Comparative Studies Group, and partly because it was at the suggestion of our Department that GIREP agreed to make 'the investigation of the education and training of physics teachers' one of their major activities during 1976/78.

Following the 1976 GIREP Conference at Montpellier, there is considerable interest in this investigatory project. As a result of the encouragement given by the President of GIREP, Professor Thomsen of Copen-

hagen, new reports arrive at our offices each day giving details of the manner in which students are prepared for physics teaching in countries of every continent. What is fascinating about these reports is not so much the diversity of the contents but rather the revelations they contain relating to the limitations imposed upon educational activities by financial, political or bureaucratic realities. What is unexpected is the paucity of provision in countries which are regarded throughout the world as 'highly developed'. (The shortest report received so far comes from a country not far away, and it says: 'There is no provision for teacher training in physics here. A would-be teacher observes one lesson, teaches one lesson in front of an assessor, and is then qualified'.)

The link between the investigations of the comparative studies group and the GIREP enterprise is very clear, and we hope that such cooperation will increase and so prove its usefulness, especially to groups of teachers working, often in difficult circumstances, to improve physics teacher-training.

The Undergraduate Learning Project

A national educational Foundation has generously awarded a research grant to enable us to develop, with the help of one Australian university and four British Departments of Physics, a project intended to help undergraduates learn physics more efficiently. This is a follow-up study of a pilot scheme devised and tried out in the Goldsmiths' College Science Department a year or two ago. Here is an outline of what will be done during the academic year 1977/78.

At the end of each lecture, physics undergraduates will hand in copies of the notes they made. As the pilot study showed, an analysis of lecture notes often enables tentative conclusions to be drawn about the states of mind, and the efficiency of learning, of students who have sat through an hour of 'concentrated physics'. Also, at stages in their course the students will be given 'diagnostic papers' which will try to discover whether the students, as individuals and as a group, possess certain aptitudes or 'skills' which are judged to be essential if they are to make good progress through the remaining course-units. Then, in the light of the information gained from these procedures and from interviews with individual students in which the tutors discuss with them their methods and expectations of learning, we will decide how best we can modify our presentation of information and lecturing techniques.

Advice will be offered to students suggesting ways in which they might modify their approach to learning, and especially their note-taking techniques, so that they will gain as much as possible from lectures. Each student will be given his own 'skills profile' and an individualised programme of study intended to help him overcome any weaknesses in the application of skills which might have been identified through our scanning process. Together with analyses of performance in

examinations or other evaluation procedures used in the university institution concerned, we hope to be able to specify a realistic set of objectives for students — objectives which will increase their confidence as their studies unfold and so lay the foundations for successful teaching and learning.

The One-Year Course for Physics Graduates at Goldsmiths' College

Marvell's words were chosen for the title of this article because they express a feeling which I am sure many of us in England share. Many might think, nevertheless, that it is reprehensible to complain at a time when the educational skies are black with the wings of chariots bearing colleagues away by the college-load! To those already in the deserts as a result of educational reorganisations, a complaint about shortage of time and resources will seem an ungracious and inappropriate act. Meanwhile, however, explosions in curriculum innovation have been even more numerous than changes in educational orthodoxy. The number of possible combinations of school type, teaching schemes, teaching methods and classroom management is staggeringly high. Time and resources are needed to help students preparing for teaching to get to grips with the wide variety of situations they are likely to find in their classroom laboratories in schools today. Their days of contact-time with science staff can never be enough to provide them with sufficient experience and necessary theoretical background which are needed if the graduate-teacher is to thread his own way through the maze of secondary education in England.

A reappraisal of initial training courses is overdue: their objectives need redefining. One outcome of such a reappraisal would probably be the recommendation that much more time should be given to science education. Time might be found at the expense of other components of the course — components which currently carry the label 'essential' studies — or, and this would no doubt be a more acceptable solution, time might be found for 'extra' science education by lengthening the period spent in preparation for the teaching profession.

Some years ago one of our lecturers set the excellent precedent of teaching for one morning a week in a local comprehensive school. Today, we follow the lead he gave us; and from the start of the school year two tutors accept responsibility for teaching two classes of pupils in the same school. The school's Head of Science instructs us as to which syllabuses are to be followed, and which teaching methods are to be used. During September the tutors enjoy teaching children again; relearning the vital aspects of real school life. When the postgraduate students arrive at College in October they are immediately placed in the classrooms with the tutors. For the remainder of that term the students decide whether they will team-teach, group-teach, or class-teach, or combine all of these methods. The classes of pupils are always mixed-ability groups of about 32 children; so there

is no way that students and tutors can ignore the very real problems of mixed-ability teaching.

Immediately after each teaching session, there is a discussion between the tutor and the group of post-graduates who teach together. They learn to analyse their class-room activities, to create criteria upon which 'success' or 'failure' in teaching may be judged.

The issues dealt with in College centre upon problems which arise from mixed-ability, inner-city, comprehensive school teaching. From October to December we concentrate on physics teaching for the 11-16 year group. The philosophies and psychological foundations of the most common curricular schemes are outlined, and students try out related demonstrations, experiments, or work-sheet assignment schemes. Language and science learning, (as well as scientific language and learning difficulties), is an important component, as is evaluation-in-process of one's own teaching. Assessment of skills, educational technology, the teaching of different concepts, classroom management, laboratory organisation, and social dimensions of science teaching also have their place in the first term's work.

In the final term, which follows a full term's teaching practice, two areas of work are prominent. The students do a great deal of preparation for the newer 'Sixth Form' (16-19 years) physics schemes, using the apparatus and learning the new philosophical approaches upon which these schemes are based. Secondly, they take a look at physics in action in the community: medical physics, industrial physics, and so on. They learn, again 'through doing', not only about physics outside the laboratory, but how to arrange and make the best use of visits to or working sessions in establishments which can stimulate interest in their subject. When they return from their first half-term of full-time teaching-practice, the students are asked what they would like to see included in their final term's programme at College. As far as possible, we try to arrange for a number of different activities to be laid on to suit individual needs, for example, workshop sessions for those who are unused to using tools to make apparatus, or seminars on the use of the history of science in physics teaching. This response to students' requests for study ensures that each year's course is different — a feature of the postgraduate course which benefits both tutors and students. But the students could do much, much more that was useful. Had we but World enough, and Time!

Brian Davies is Senior Lecturer in Physics, and Lecturer in Postgraduate Physics Education at Goldsmiths' College. His researches include undergraduate learning problems during physics courses and issues in European Science Education. He is currently editing a book on world-wide systems of physics-teacher education.

The teaching of biology: Young children and a piece of Swedish education history

Ester Hermansson

This contribution from Ester Hermansson, New Era associate editor, Sweden, provides a view of a relatively centralised system of education. Focusing on the education of the pre-school child — especially six-year-old children in Sweden — a brief historical sketch of developments in this area of education acts as a backcloth to a review of the programme provided in the Board of Education's 'Growing In Pre-School'.

Florence Vilén has translated the original manuscript; but your editor must accept responsibility for the interpretation given to a number of Swedish terms which have special meanings in educational dialogue in that country.

The intense reform work that started in the 1940's is still going on and it has brought great changes within all branches of the Swedish system of teaching. Thus, it is very difficult to write about one single subject. It feels like standing in front of an enormous tapestry that is being woven. It is created by numerous experts in administration, social assistance, education and teaching. It feels almost impossible to disengage a single thread representing the teaching of biology at lower levels within the part of the pattern that is coming into existence under the guidance of the National Board of Education (Skolöverstyrelsen SO). This thread is intertwined with very much else that, taken together, gives a total perspective.

Young children in the Swedish school system

In Sweden, school is not compulsory until the child is seven years old. But there have been different forms of child-care for pre-school age children since the beginning of the 19th Century. The rapid change in working life at that time created a need for female labour in industry and, accompanying this, severe problems over the care of pre-school children. As in other industrial countries, philanthropic initiatives created crèches, part-time groups, where most destitute children got protection and food for a few hours each day. Later on the system expanded. Through volunteer achievements, but with contributions from some district authorities, pre-schools were created where children could spend a greater part of the day, had better opportunities and received some teaching in the basic skills of reading, writing and arithmetic. When the law of compulsory schooling was passed in Sweden in 1842, this early education was organized after the pattern of the curriculum of the elementary school.

At this period in Europe an interest had grown in the early years of children's lives. The Froebelian kindergartens that gave the children the chance to develop in free-play had many adherents, in Sweden, too. Froebel training-schools were organized in several countries to give theoretical education to the pre-school women teachers. In Sweden they were not founded until the turn of the century; but once established, the training-schools presented their students with knowledge about the achievements of Rousseau, Montessori and Decroly in the education of small children. Some pre-school training schools received direct impulses from the psychological institute of Vienna where, under the direction of Bühler, a research group studied children's psychology. One member of this research team, Professor Köhler, lectured in Sweden and told about pre-school pedagogy based on psychology. Later other kinds of research became popular, and widely discussed. As a result of this research-based approach to pre-school education, the work done in the 'pre-school' became increasingly different from that done in the obligatory school where class-teaching, generally formalistic and authoritarian, was the basic method of instruction.

In 1968 an important committee was appointed, consisting of child psychologists, physicians, teachers and social workers, to investigate the responsibilities of society for the youngest children. After four years this committee presented its report which has formed the basis for the organization of the different institutions for child care. There has always been a great lack of places for children, both in day-time groups and in pre-schools; and the demands from mothers for pre-school facilities for their children have grown in strength. To the relief of many, a new law was passed in 1975 to the effect that after April 1, 1976, all those six-year olds, whose parents so wished, should be given a place in a pre-school. This law is now in force; and a lively discussion has started on how the education for these young children should be organized.

The main emphasis of the discussion centres round the need to help the children orientate themselves to their immediate environment so that they are better prepared for the studies they will make during their nine years of compulsory schooling. To achieve this state of 'orientation', a number of areas of human activity and the human habitat are seen as being suitable for exploration by these young children. The lines of direction for the form of orientation the study of biology

can provide are that it should gradually extend the pupils' insight into the dependence of living things on other living things and on the environment in which they live, and in the connection between different phenomena and processes in nature. In the teaching plan for the first six school years, (i.e. the low and intermediate stages), the subjects named as religion, history, geography, and knowledge of nature (embracing biology, physics and chemistry) have been brought together to form one group which is then presented at the same period of time in the school. Secondary Schools in the United Kingdom. (Ed.) The (Not unlike 'integrated studies' in many Middle and goal is to provide a 'total view' of the studies being undertaken as a further extension of the process of 'orientation' of the pupils. Directions that each subject should take within this programme are carefully thought out and presented to the teacher. Every teacher is then free to teach the subject-matter thus denoted in his personal manner, but for his benefit new auxiliary kits are constantly published with detailed suggestions on how work can be done in order to attain the goals of the curriculum.

Biology: its goal and method in primary school

The plan for helping the child to gain an ever deepening understanding of the natural phenomena within his environment proceeds from the idea that the pupil should make his own observations on the environment, and that these later should be coordinated as descriptions of categories of 'natural things' and give an increasing understanding of ecological relations. Physical and chemical phenomena are dealt with to explain other phenomena. Social problems can be taken up for discussion, as indeed can everything which comes within the sphere of interest of the child. The extremely rich material offered by television can, of course, exert a great influence.

A programme for beginners' instruction, published by the National Board of Education, is called **Growing in Pre-School**. The objectives for the programme were derived from the investigations made within the 'children's study', particularly those studies made for the teaching of pre-school children; and now we are going through the process of clarifying and refining these originally stated objectives. The programme offers suggestions for suitable material which can be used with the children; and, most important of all, aid is provided to the teachers through guidance on forming, creating, and analysing various learning situations. (As the programme states: 'most important is to create and catch the interest of the children'; and this recommendation certainly needs amplifying through guide-lines for the teachers' benefit.) As is the case with other centrally-designed curricula, the teacher is given the freedom of planning the work to be done with the children within the framework provided by the programme.

Great help could be obtained from the numerous

initiatives that are excellently arranged and prepared in this book for the practical realization of school work. But when studying the details of the suggestions made by the authors, one may sense a lack of precision. 'It is desirable that the children have experiences' . . . 'Pre-school shall give opportunities to the children' . . . it is said. Vague though such statements may be, it is also noticeable that the suggestions contained within the book make no reference to these 'experiences', these 'opportunities', happening and being enjoyed by children together with their teacher. Psychologists of learning have often stressed that if the teacher leads the work so as to show how he himself finds it best to do it then he may easily neglect to notice how the child reacts to the work, how the child's own experience enriches the activity concerned. The six-year-old whom the teacher helps has other experiences, interests and concepts of the world than those of the adult. The child's idea of the environment is, of course, very limited and vague. If the teacher is to be able to make this environment clearer, more extensive in the realm of understanding, then the children must be able to see his contact with them as a form of cooperation-in-learning, not as control from above. The teacher must be able to talk with the children at their own level and from their own reality. 'Speak **with** the children, not **to** them'. It is a dialogue that is needed if the teacher is to support most effectively the children he teaches in their search for an understanding of their environment and their places within it.

Many people have for a long time thought that an obligatory part in the training of primary school teachers, should be to notice children's attitudes when learning and that such perceptions should be the starting-point of the contact between teacher and children. Yet suitable methods for this type of observation are a psychological problem. There are young teachers who have not been taught to apply such methods, and they are asking for cooperation between psychological research and pedagogy within the training programmes for teachers in Sweden.

Pertinent to the theme of this issue of IDEAS, it can be said that in the teaching of Biology lies a form of cooperation that is particularly appropriate. 'Pupils and teachers make observations and discoveries together.' This is one of the problems vividly discussed concerning the method of biology teaching in Sweden. The discussions continue.

Ester Hermansson is a Swedish teacher. She studied progressive education in Vienna 1931-1938 and in 1939 at North Western University, USA. 1947-1952 member of the Curriculum Department of the Swedish Parliamentary School Commission preparing the comprehensive school system; and 1952-1957 a member of the new curriculum committee. Author of books and papers in education and contributor to the Swedish Educational-Psychological Dictionary.

A new era in curriculum development and evaluation

A. J. Whitehead, School of Education, University of Bath

This brief article from Jack Whitehead summarises the approach to curriculum innovation and self-evaluation employed by a small group of teachers in the area centred on Bath, south-west England. In the curriculum innovation the teachers accepted the idea that they should create the opportunity for enquiry-based learning in their classrooms. The innovation rested upon their commitment to put their own ideas into practice. The improvements in classroom practice were sustained by the teachers' self-evaluation of the differences between their ideas and their practice. In this process of evaluation they were helped by objective evidence on their intentions and practice: evidence which was provided by researchers from the Science Centre of the School of Education, University of Bath.

A new era hopefully brings improvements in the nature of human relations and productive work. In 1974 The Schools Council began a new era in curriculum development with its support for local working groups of teachers. One of the first local development research projects to receive support was The Swindon Area Mixed Ability Exercise in Science. This project has now finished and its influence has improved both the quality of human relations and learning within secondary schools. The improvements in classroom practice have resulted from the liberation of the creative and critical powers of individual teachers to transform their own situations. It is hoped that the brief description presented in this article of the processes of curriculum innovation and evaluation in the project will be interesting and of use to other teachers and administrators.

A Curriculum Innovation

The idea that pupils should be actively involved in the learning process, to the extent that they should be encouraged to pursue personally and socially valued enquiries, is not new in education. It appears as a continuously recurring theme in the past 100 years of curriculum development. It continues to recur in secondary education because learning in classrooms falls far short of what teachers, in their ideas, imagine to be possible.

The curriculum innovation, described below began, however, not in any theory or idea about education, but in the teachers' actual experience of a problem in their classroom. Many teachers all over Britain have been experiencing problems in organising satisfactory learning situations for individuals in mixed ability

groups. A group of Wiltshire science teachers requested and received financial assistance from The Schools Council for their attempt to improve learning for their 11-14 year olds in mixed-ability science groups. They requested this support to improve their curricula in three ways:

- 1 by producing and organising resources for enquiry learning;
- 2 by creating a network of in-service support with other educational institutions;
- 3 by establishing a process of self evaluation to examine the differences between Intentions and Practice.

In March 1974, the teachers agreed that their most urgent problem was the design and production of worksheets which would allow the pupils to work at different rates with some degree of freedom, choice and independence. Workbooks on a range of topics, including Earthworms, Metals, Forces, Electricity and Heating Substances were produced by individual teachers. The first drafts were criticised, modified, typed on to Gestetner Skins in Bath University Science Centre, and class sets were reproduced in each school for a trial. A lecturer from the Bath Centre video taped teachers and pupils working in classrooms, elicited the teachers intentions through recorded open dialogues; and obtained the pupils' responses in tape-recorded interviews.

By the end of July 1975, over 15 different topic books had been produced and tried in the classrooms. The teachers and pupils assessed the innovations as being 'improvements in teaching' in that the resources allowed the pupils to work individually and in small groups; but they felt that the innovations 'failed' in that the structure of knowledge in the workbooks and the organisation of the resources did not allow a serious response to the pupils' questions. From September to December 1975, six teachers in four schools discussed this problem and tried to imagine ways of solving it. Two teachers decided, that the improvements in classroom organisation were sufficient to justify the production of more highly structured workbooks.

The following four teachers in three schools agreed to try to create the opportunity for enquiry learning in their classrooms from January 1976:

Tony Cole and Maggie Hannon — Wootton Bassett School

'After Christmas (1976), we are hoping to put together five topics in such a way that children can find

their way through a particular topic and also answer questions, posed by themselves in these topics, which may not actually be part of the subject material. Until they ask you a question, you don't really know what you have communicated to the pupils. You may think you've had a good lesson because everything has gone to plan but you don't really know until they ask a question.'

Paul Hunt — Dorcan School

'I am still bound by my image of myself as a science teacher. Given the scientific framework which is already established in terms of chemicals, apparatus and ways of going about things inside a room, I find it difficult to make the transition into opening up the situation in which the children feel secure to explore their own ideas.'

Vivienne Bellamy — Dunworth School

'If the children ask questions when, for example, they are heating things, I want then to be able to pursue their questions. At the moment, they wouldn't because of the way I structure their learning.'

The improvements noted by the teachers

Observations made by these teachers (aided by the use of video-taped televised surveys of the pupils at work) led them to note a number of improvements in their pupils' work. These improvements include: fewer discipline problems, more care in the presentation of

work, a greater quantity of work completed, a greater degree of cooperative activity, more opportunities for pupils to try out their own ideas and develop their own lines of enquiry, and more questioning from the pupils.

The Process of Self-Evaluation

The process of self-evaluation by the teachers of differences between their intentions and their practice in class-room situations was of central importance in sustaining innovation through time. For example, a teacher (Roger Barrow) expressed his intentions in open dialogue with the researcher (Jack Whitehead). A number of interviews with pupils were then undertaken, and an analysis of these dialogues demonstrated a difference between the teachers' intentions (aims) and his practice. Roger Barrow modified his practice in the light of these findings; and a further round of interviews with the pupils were conducted. An analysis of these second-round interviews showed that the teacher's new approach to class-room activity had been more effective in achieving his stated aims.

There is not room in this short article to present the full text of the various dialogues which were obtained in this example of a teacher making a self-evaluation of his work with the aid of a researcher's probing and student-feedback, but the essence of the technique of evaluation employed is revealed. The value of this form of evaluation to the working-group cannot be over-emphasised.

UNIVERSITY OF LONDON GOLDSMITH'S COLLEGE

NEW CROSS, LONDON SE14 6NW, ENGLAND

PUBLICATIONS SERVICE

The College's Publications Service was created in 1966 in response to an ever-growing demand for works emanating from the Curriculum Laboratory. Central to this enterprise was the curriculum journal IDEAS, the first issue of which appeared in February 1967.

In order to emphasise the notion of 'service' the policy of the College was to maintain in print the increasing number of publications it produced; and the Publications Service is still able to draw from its stock of books an almost complete range of the reports, magazines and journals it has published over the years. In addition, because of the demand for bound volumes of the various series of IDEAS, Library Editions have been published as attractive books; and the complete set of the five series of this curriculum journal presents in six volumes and some 1½ million words a most revealing account of educational development during the past decade.

These six Library Editions of IDEAS covering series Nos. 1, 2 3A, 3B, 4 and 5 (i.e. IDEAS Nos. 1 to 33), are on sale at the inclusive price of £26. if mailed to an address in the British Isles. (An extra charge of £4.00 is made for mailing to places outside UK.) The final Library Edition of IDEAS embracing Nos. 31-33 also includes a comprehensive set of indexes covering all of the articles published within IDEAS Nos. 1 to 33.

Details of the Library Editions of IDEAS, individual issues and other publications are available from:

PUBLICATIONS SERVICE,
UNIVERSITY OF LONDON GOLDSMITHS' COLLEGE,
NEW CROSS, LONDON, SE14 6NW, ENGLAND.

Books

MY GRANDSON LEW

Charlotte Zoltov

Worlds Work, £1.90, pp.32, 1976

THE MAN WHO TOOK THE INDOORS OUT

Arnold Lobel

Worlds Work, £2.40, pp.30, 1976

LISA AND THE GROMPET

Patricia Coombs

Worlds Work, £1.90, pp.28, 1976

LOBO AND BREWSTER

Gladys Yessayan Cretan

Worlds Work, £1.90, pp.30, 1976

THE LITTLE SHUNTING ENGINE

Ib Spang Olsen

Worlds Work, £2.50, pp.28, 1976

THE CROCODILE'S TOOTHBRUSH

Boris Zakhoder

Worlds Work, £2.40, pp.44, 1975

BEAR PARTY

William Pene du Bois

Worlds Work, £1.90, pp.48, 1975

THE GUARD HOUSE

Don Freeman

Worlds Work, £2.70, pp.48, 1975

GEORGIE GOES WEST

Robert Bright

Worlds Work, £2.30, pp.38, 1975

A DOZEN DINOSAURS

Richard Armour

Worlds Work, £2.40, pp.32, 1975*

ALL ABOUT DOGS

Grace Skaar

Worlds Work, £1.90, pp.20, 1975

NOTHING BUT CARS

Grace Skaar

Worlds Work, £1.90, pp.20, 1975*

*re-issues

To write intelligently and seriously for the very young is a gift indeed. Since a child's first contact with books is a vital factor in the development of his attitude towards reading, such a talent is also relatively very important. It is therefore encouraging that there are so many attractive, well presented and well illustrated books available today, and a pity that they often retail at prices which might well act as a disincentive to many parents when it comes to buying them. This rather varied selection provides some interesting insights into the world of literature for the very young. Books can provide the young child with confirmation of reality or provide material for fantasy; read aloud, they can foster pure enjoyment in the sound of the spoken word. Some books in this selection are more successful than others in their exploration of these possibilities.

The simplest of them, intended for the youngest

readers, are the two books by Grace Skaar. These are successful because they use simple vocabulary and large illustrations, and appeal to every young child's interest in familiar animals. It does seem, however, that writers for the young run the risk of being over-simple, and in fact over casual, in their approach. 'The Guard House' has large and colourful illustrations, but even these are rather sloppily done; and the text is frankly disappointing — little more than a list of London place names, with an unconvincing 'climax'. At the other extreme, 'The Crocodile's Toothbrush' contains a story which, despite excellent illustrations and a certain wry charm, is over-long and includes vocabulary unnecessarily difficult for the age-group at which the book is presumably aimed. 'The Little Shunting Engine' is full of the kind of onomatopoeic words that young children love — 'dadagum', 'clunk', 'bump-a-dump' — and illustrated by attractive drawings; but this, too, is too long a story to hold the attention of a young child without being sufficiently complex for older ones.

The remaining books are all more or less appealing. Some, predictably, cater for the instinctive interest in animals which all small children seem to share. 'Lobo and Brewster' is an engaging tale about the finally resolved rivalry between a dog and a cat. Two of the characters in 'Georgie Goes West', part of a series, are an owl and a cat. Georgie himself is a small ghost: the story line is pleasantly whimsical, and the whole nicely constructed, though the illustrations are rather disappointingly fussy. But the most charming and successful of the 'animal' books is, I think, 'Bear Party'. This has a strong and simple story line, concerned with a long-standing dispute in a colony of koala bears: it ends happily, and is very well illustrated in full colour.

'A Dozen Dinosaurs' stands rather apart, as it is for older children (aged 7-9), is written in rhyme, and imparts factual information. The basic idea is a good one: rhythm and rhyme are strong, and there are genuinely humorous touches: but the book is rather wordy and the information content relatively small, and occasionally rendered obscure by the facetiousness.

The remaining three books have humans as their central characters. Two contain a touch of fantasy: the third is very firmly grounded in reality. 'Lisa and the Grompet' introduces us to a rather engaging urchin who, tired of constant nagging at home, is comforted by her discovery of a small bedraggled creature who needs to be looked after, and whom **she** can nag. 'The Man Who Took the Indoors Out' is the story, in simple 2-stress rhyme, of a man who allows his furniture out to play, with rather unfortunate results. The illustrations are extremely striking and the story appealing.

Yet my favourite, in a way, is 'My Grandson Lew': for the choice of subject here is courageous. Lew and

his mother share memories of his dead grandfather, and express something of their shared grief at his loss. It is a simple and moving story, clearly told and with good illustrations: and of all the works mentioned, it seems to me the most serious and most challenging in its assumptions as to what books can offer to small children.

VIVIENNE CHADWICK

EUROPE 1945-1970

Charlotte Waterlow and Archibald Evans

Methuen Educational Ltd., 1973

This book is intended for the general reader as well as for sixth form and College students. It is a clear account of events; concise, comprehensive and readable.

The authors begin by defining the scope of their study on the geographical area of Europe. They are then faced with the difficult task of treating their subject coherently over a period of twenty-five years in which it has been rigidly divided by the Cold War, and a focus of world political pressures. The same period has seen the evolution and partial implementation of concepts of European economic and political unity. It is a measure of the authors' success that the reader can be offered both these perspectives plus summaries of internal affairs in the major continental nations, all within the scope of a three hundred page narrative.

The internal affairs of Great Britain and Eire have been omitted except in the general context of economic and social developments. The problems of Britain's entry into the Common Market are dealt with, but perhaps rather too briefly. Moreover, the reader may be left with an impression of a Western Europe which is unduly uniform.

The authors have decided not to omit a scanty view of world affairs and list major events and crises in the chapters 'Europe and the Third World' and 'Europe Between the Super-Powers'.

Teachers will find the chief value of this book is in its astute marshalling of the facts. It is not a work brimming with interpretation and thus there is ample scope for teacher and student to find unanswered questions for further debate and research.

ALAN LAWRENCE

JUST LIKE A GIRL

Sue Sharpe

Penguin, 1976, pp.95

In 1972 Sue Sharpe undertook some research in Ealing schools to study the attitudes of teenage girls to their potential womanhood. The central part of her book is a look at the different approaches of these girls, some of whom came from West Indian backgrounds, some from Indian and Pakistani backgrounds, and some from native English families. Their experience ranges from the totally strict upbringing of the Asian girls, whose marriages are arranged for them by their parents, and who are not allowed even to **speak** to boys, let alone

go out with them — to the mood of sexual experiment and the centering of their lives on romantic love of the West Indian and English girls.

This report is set in a comprehensive outline demonstrating how womanhood is presented to girls. There is a chapter on the changing position of women in history, which describes how the attitudes to women at work have changed; — during both wars they were encouraged to work, but afterwards their contribution was devalued and they were officially sent home to care for the family once again. There is a chapter on the images of women portrayed in the media, ranging from the seductress to the ideal unruffled housewife of the cornflake ads; and another on the actual opportunities available for girls in schools and in jobs. There's nothing particularly new, but it's useful to have it all gathered together, particularly for girls who are in the process of learning to be women, and for teachers who are consciously striving against the stereotypes.

But how can something which is still seen as the 'natural' order be changed? How can we change the picture of women which sees us as naturally inferior, and therefore expects us to be submissive in our character and supportive of men in our work? The growth of Women's studies in schools, encouraging girls to look critically rather than acceptingly at their position — is a step forward. It may lead girls to see sex-roles as socially constructed rather than as an immutable law of nature. Among her girls from Ealing schools Sue Sharpe found some who expressed the most traditional view, accepting their expected roles; others who could see the ambiguities of their position, but assume there's nothing to be done; and others who are beginning to see ways of fighting back. This book is good ammunition for them.

PATRICIA HOLLAND

Letter

Cyril Burt and Intelligence

Sir,

The 'genetic' mob has relied almost exclusively on Burt's data. These revelations (New Era Jan./Feb. 1977, pp.22-3) — if that is what they are — will certainly spark off once more the inheritance v. environment debate. For my part, I have come to see ability as a relation-phenomenon, i.e. something that has its origins in the relationship between the individual as a biological system and the environment that he seeks to control. Thus qualities such as intelligence and creativity do not arise primarily in man or in his surroundings, but are a product of social interaction. My arguments for this view of ability (as distinct from the genetic view) can be found on pages 152-162 of my thesis, **Creative Development: an empirical study of cognitive development and a critical analysis of the phenomenon of intelligence.**

BJOURN SANDGREN

Pedagogiska Institutionen, Göteborgs Universitet.

News from WEF sections

Japan

The Annual Assembly of the Section was held in November 1976 when the new officers were elected.

President: Prof. Sumeragi, Kirayuki, Dean of the Literature Department of Tamagawa University. He attended Bombay Conference and Sydney Conference, and is going to attend the next conference.

Vice-presidents: Prof. Masui, Shigeo; Prof. Ohshiman, Junji.

Secretary: Prof. Tomoichi Iwata, Kyoritsu Women's University, Tokyo, 101.

Kuniyoshi Obara has celebrated his 91st birthday and is in good health and very active. In April 1976 he was awarded the Aguila Azteca Placa from Mexico. We are glad he could contribute to the friendship and educational cultural exchange between Mexico and Japan.

Tamagawa Gakuen has celebrated its 48th anniversary. Having great expectations for the years to come, we have purchased 80 acres of land on Vancouver Island in Canada. The acreage will be used as an agricultural campus in an attempt to promote international education. The opening ceremony was held last September. This project is a beginning of our educational dreams in expanding internationally with the hopes of strengthening education as a whole.

Italy

A very successful first meeting of the Italian Section, recently re-constituted by Professor Lamberto Borghi, was held in Florence on 11 December 1976.

The five reports concerned various aspects of 'emargination'. They were presented by the groups from Florence; from Palermo (Prof. Vittorio D'Alessandro and Prof. Maria Borruso); from Pavia (Prof. Egle Becchi); and from the Milan group of CEMEA under the direction of Prof. Bice Libretti, Prof. Armando Brissoni being the rapporteur.

The sessions took place in the premises of La Nuova Italia Editrice whose founder, the late Prof. Codignola, was president of the former Italian Section until he died in 1965. His son Senator Tristano Codignola, who runs the publishing house, has offered to publish the proceedings as a book, such was the importance of the topics treated.

Chile

The teaching of Philosophy in a Chilean high school:

Basic schooling is compulsory in Chile for children aged 6-14. After that the high schools cater for students

aged 14-18. Study of philosophy in the Chilean high school top grade comprises a history of philosophical thought in the West and a reading of some of the classics from Plato to Descartes, as well as an effort to develop logical thought and dialectical ability.

As students are accustomed to sit down and receive information passively, the dialogue and forum represent a considerable innovation but can only be worked if the class of 35-40 is broken down to a smaller number: this we have achieved through a system of homework alternating with actual attendance at a seminar.

Since philosophy is not included in the university admission tests it is difficult to motivate the students. Hence, a system of teaching philosophy through seminars was instituted by a teacher associated with both the WEF and the Chilean Society of Philosophy at Santiago in August 1976. A group of 15 students attended a 3-week seminar based on commenting on selected readings of classics, while the remaining members of the class worked at home. After three weeks the groups rotated, and so on until the end of the semester.

The seminars held with the smaller numbers of students lent dignity to the pedagogical activity. They demonstrated that these students had the will and maturity to participate actively and that the previous lack of interest was probably due to the passive way in which philosophy was treated. Previous enquiries had shown that students not only paid little attention during formal classes but that they seldom studied an original book at home.

Discussion has been held in the school to consider how to develop the system in other fields, so that eventually students might be given the option to select seminars for themselves.

Shortened version of communication from our Chilean Secretary

Prof. Giaume Vidal,
Esteban dell'Orto 6980, Santiago 10.

Belgium

Our colleague **Yves Roger**, of Avenue des Ortolans 58-1170 Bruxelles, writes, after the recent General Assembly of the Belgian Section, to give news of the exhibition entitled 'Nous autres, les enfants' which was staged in the Brussels Metro station Place de Brouckere during last December and January. This is now on tour, thanks to the assistance of the Minister of National Education, of the Ecoles Normales of the French speaking region of the country, after which we

are promised an appraisal of its impact.

'Open School'

L'Ecole Ouverte à Ohain

(6 chemin des Strins, 1328 Ohain. Tel. 653 34 32)

En juillet 1969, quelques enseignants créent l'A.R.E. (Association pour la Rénovation de l'Enseignement) qui se fixe comme buts.

'd'une part promouvoir des foyers d'action au sein des écoles,
d'autre part, créer une école, centre d'application permanente des orientations prônées . . .'

. . . dans le manifeste qu'elle édite et qui intéresse, fin 1969, un groupe de parents. L'année 1970 est consacrée à une sensibilisation des parents à des méthodes d'enseignement adaptées à notre temps.

En mars 1971, des parents décident de créer l'a.s.b.l. 'Ecole Ouverte' qui se donne comme premier objectif la création d'une école moderne et active.

Et, en septembre de la même année, l'école s'ouvre . . .

Nous avons décidé d'appeler l'école 'ouverte' parce que nous la désirons ouverte.

— à tous les enfants, sans discrimination due à leur origine sociale, à leur race ou nationalité, à leur engagement philosophique ou religieux personnel ou à celui de leurs parents,

— à tous les enseignants, éducateurs, animateurs quelles que soient leurs convictions philosophiques personnelles, mais d'accord sur des principes de base concernant l'éducation et l'enseignement, définis entr'autres dans le Manifeste de l'A.R.E. et dans cette brochure.

— aux parents des enfants qui seront appelés à animer divers secteurs de la vie de l'école et à faire de celle-ci, s'ils le désirent, leur centre de rencontre.

— à toute personne soucieuse de collaborer à la réalisation d'un climat scolaire nouveau.

Le personnel enseignant est conscient, en outre, que l'action éducative entreprise est dépendante d'initiatives diverses: tout adulte présent dans l'école est appelé à y jouer un rôle même inconscient. Les enseignants ne sont plus les seuls à 'éduquer'. Chacun peut y être amené au sein de l'école: parent, enseignant, animateur d'atelier, observateur, stagiaire . . .

Il reste cependant qu'une véritable action éducative ne peut être que le fruit d'une concertation et d'un dialogue permanent entre toutes les personnes impliquées, l'enfant restant notre souci constant. Les parents et les animateurs définissent ensemble les grandes options de l'école.

Ce pluralisme, cette pluralité d'influences extérieures, de témoignages vrais, de contacts sociaux divers est source de richesses et formatrice pour toutes les personnes qui s'y trouvent mêlées.

Extrait des statuts de l'a.s.b.l. 'ECOLE OUVERTE'
(Paru au Moniteur — A.S.B.L. — no 1956 du 18 mars 1971)

Art. 3 — L'association a pour objet toutes activités et initiatives quelconques se rapportant, directement ou indirectement à la recherche, à l'application et à la diffusion de méthodes pédagogiques dans le domaine de l'enseignement et de l'éducation.

Plus particulièrement, l'association a pour objet la création et le fonctionnement d'une ou de plusieurs écoles, centres d'application permanente d'une pédagogie moderne et active.

Cette ou ces écoles seront ouvertes à tous, sans exclusive.

Plus généralement, l'Ecole Ouverte peut prendre toutes initiatives aidant au succès des activités susmentionnées, celles-ci étant désignées à titre exemplatif et non limitatif.

L'Ecole Ouverte pourra prêter son concours et s'intéresser à toutes associations, et de toutes manières, ayant un but identique ou analogue au sien.

L'Ecole Ouverte travaille déjà en collaboration avec l'A.R.E. (Association pour la Rénovation de l'Enseignement) et participe à un mouvement regroupant les écoles nouvelles du Brabant Wallon.

L'Ecole Ouverte produces the **Courrier**, a duplicated brochure of some 30pp. 'qui paraît 2X par trimestre.'

England

In a corner with a book

New to Central London is a bookshop specialising in radical education books and information. The Corner House Bookshop in Covent Garden (no connection with the old Joe Lyons' eating establishments) avoids the grey, academic set texts. Instead it concentrates on a smaller range of books that question education, appealing to parents and pupils, as well as students of education. The Corner House's stock is dominated by Penguin Education and the growing list of the Writers and Readers Publishing Cooperative, and favours sociological approaches to education over more psychological texts.

The bookshop was started by Pauline Trudell and Pat Holland who are both involved with School without Walls which is an off-shoot of the English New Education Fellowship.

The bookshop project has sprung partly from the information packs produced for School without Walls, and will also act as an information centre. They sell the New Era.

The Corner Bookshop, 14 Endell Street, London WC2H 9BH (01-836 9960). Open 6 days a week 10 am to 7 pm.

Australia

President: Prof. W. J. Campbell, Dept of Education, University of Queensland, St Lucia, Queensland, 4067.

Secretary: Mr L. D. Logan, Dept. of Education, University of Queensland, St Lucia, Queensland, 4067.

Treasurer: Mr C. Gilbert, 20 Bee Street, Bardon, Queensland, 4065.

Membership: Lady Cowen, 55 Walcott Street, St Lucia, Queensland, 4067.

WORLD EDUCATION FELLOWSHIP BOOK SCHEME (INDIAN SECTION)

Allied Publishers Ltd., 15 Graham Road, Bombay, 400 001, India

The aim of the Book Scheme is to provide thought-provoking, interesting and informative literature on contemporary issues and problems in education. It is planned to cater for the interests of educators, parents and people in other professions the world over.

The editorial committee invites proposals for books to be written either by individuals whether members of the WEF or not; or as symposiums. Themes could be of universal application; or be concerned with specialised matters, or a limited area, so long as they are not dealt with in a parochial way.

A one-page, or about 500 word, synopsis of content of a proposed book is asked for, together with an indication of approximate number of words and illustrations, if any, and of the date, if accepted, by which the Ms could be ready. See page 27.

Such proposals should be sent to the Convenor, WEF Books, 18 Campden Grove, London, W8 4JG, UK.

The next book, to be published in the summer 1977, will be

JAMES HENDERSON'S — THE UNBRIDLED EGO

MONKTON WYLD SCHOOL, nr Charmouth, Dorset

(Recognised by the Ministry of Education)

Pupil involvement through school meeting. Flexible method of individual teaching. About 80 boys and girls 10-18. Apply staff for admissions.

TOWN & COUNTRY SCHOOL

38/40 Eton Avenue, London NW3

Tel. 794 3391

Realistic approach to modern Education
Emphasis on English, French and German

E. PAUL Ph.D.

ST. CHRISTOPHER SCHOOL LETCHWORTH

is an educational community of some 500 boys, girls and adults practising education on sane and successful modern lines. The seven school houses provide living and teaching accommodation for children from 4 to 18. It is situated on the edge of the Garden City, amidst rural surroundings and beautiful gardens.

KILQUHANNITY HOUSE

CASTLE DOUGLAS, SCOTLAND

Proudly Scottish; truly International; honestly co-educational; really comprehensive. About 40 boys and girls, 8-18.

Further particulars from headmaster
JOHN M. AITKENHEAD M.A. (Hons.), Ed.B.

Editorial

Where do we come from? What are we? Where are we going? These questions are used by John Rae, in his article in this issue of **The New Era**, to recall the past and present and future of a particular tradition in British education. Where do schools with a Christian foundation come from? Where are they now? Where may they, where should they, be going?

The three questions are also, as John Rae emphasises, metaphysical or existential questions faced by each separate individual. To keep metaphysical questions alive, by challenging and supporting people restlessly to worry and to wonder at them, is, he suggests, a vital and fundamental task of education.

The questions can be asked not only about education, of course, and not only about personal identity. They can be asked also about the world — the one world, the world society, in which we increasingly live. What are the historical roots of world society's current problems — its poverty, the damage to the physical environment, the violence and armaments, the increasing disregard for human rights? What is the actual situation with regard to these problems? Where may, where should, world society be going?

These questions too are vital and fundamental in education. They are raised and handled, and various kinds of answer and definition are proposed, both in the formal curriculum and in the hidden curriculum. The articles in this issue of **The New Era** and of the **World Studies Bulletin** recall some of the many ways in which this happens.

The articles in the **World Studies Bulletin** are concerned mainly with the formal curriculum — the actual content of courses, syllabuses, examination papers. Derek Heater writes about courses in contemporary history; Charles Freeman about courses in African Studies; H. T. D. Rost, from Kenya, about a course for student teachers concerned with world community; Julian Bell about a course in humanities, based on a Unesco scheme, at a comprehensive school in Leicestershire.

But no course, as these authors all explicitly or implicitly point out, is just a question of content. What is learnt is not the same as what is taught. For what is actually learnt — about community and conflict in modern world society, for example — depends not only on the official content but also on the methods, and the personal relationships between teachers and pupils, and the unspoken assumptions in the very selection of content.

These points about the hidden curriculum, as distinct from the formal or official curriculum, are referred to at length in the four main articles in **The New Era**. John Rae continually and uncomfortably points to discrepancies between, on the one hand, what teachers say about the world — about injustice, say, or about materialism — and what, on the other hand, they actually do, or don't do. Francis Trusty emphasises that it is not just a question of teaching about conflict in the classroom or seminar: but of creatively managing the conflict which exists in any way and every educational institution, and of using it as a resource for learning.

The articles by John Rae and Francis Trusty are fairly general overviews. The contributions by Ivor Goodson and Marion Flood, however, are firmly and doggedly fixed in particular classrooms. Ivor Goodson writes about one particular 12-year-old boy, and the way in which he and the boy handled, over one year, the conflict latent in every situation of teaching and learning. Marion Flood recalls the crises and dilemmas of her first term of teaching, particularly with regard to conflict in her classroom, and she suggests ways in which young teachers and student teachers can be helped to anticipate such crises and dilemmas.

The notes and news from the World Education Fellowship, at the end of this issue of **The New Era**, recall the Fellowship's past, and some of its present activities. And they ask, implicitly as well as explicitly, about the future. Where may, where should, the Fellowship be going?

The School as a Christian community

John Rae, Westminster School, England

Britain's independent boarding schools — the so-called public schools — have several distinctive characteristics and aspirations. One characteristic, not shared by many other kinds of secondary school, is the presence of a school chapel, in which the whole school meets daily or weekly for religious worship. An explicit aspiration of the schools, referred to not only in their official prospectuses but also in the everyday conversation and thinking of some of the individuals working in them, is that they should be — whatever this means, and they admit that the phrase is vague — 'Christian communities.'

Opponents of Independent schools are quick to criticise or ridicule the empty conformism of, as the phrase is, 'public school religion.' The charge is that Christianity is used in these schools primarily to keep the pupils biddable and docile, and to make them accept, not criticise, the situation and attitudes of the elite social class of which they and their parents are members.

In this article Dr John Rae, headmaster of one of the best-known and most influential of British public schools, acknowledges the legitimacy of such criticisms, and suggests ways in which they should be faced. He closes by outlining his personal vision for schools which, in a Western country in the late twentieth century, seek to be seen and known as, amongst other things, Christian.

The article was prepared in the first instance as a lecture, and was presented at a conference held at Bloxham School, Oxfordshire in April 1977.

Introduction

Paul Gauguin, towards the end of his life in Tahiti, started work on a major canvas which he called 'Where do we come from? What are we? Where are we going?' Depressed by the bleak answers these questions provoked, he decided to take his own life; and climbed the hill behind his house carrying a bottle of arsenic. He swallowed the arsenic but only succeeded in making himself violently sick. After a night of suffering he returned down the hill at dawn. In his house the unfinished canvas remained and the unanswered questions: 'Where do we come from? What are we? Where are we going?'

I want to use this story as a key, and in two ways. First, to indicate an underlying theme that will sometimes be obscured: the good school will encourage that power of critical reflection (peculiar as far as

we know to human beings) that causes a perpetual restlessness of mind; and this aim to encourage restlessness of mind will apply to questions of religious faith as much as to other areas of human experience. Rest, as distinct from restlessness, was the one blessing (according to George Herbert) that God withheld from man, because it would be restlessness, seeking, that would lead man back to God. The same idea is in Pascal's thought: 'Whoever seeks for God has found Him.' In Gauguin's questions, Herbert's poetry, Pascal's paradox, lies a central truth for our schools: to be a Christian is to set forth on a restless but hopeful journey in search of God rather than to imagine that we have arrived.

At a more mundane level I want to use Gauguin's questions to give structure to what I say. The first question I want to use quite simply to remind us of the historical dimension. As we think about our present discontents and future hopes we need to remember the continuum of history and of evolution. Our problems have long forgotten causes; our solutions will have unforeseeable consequences. Our times are not as out of joint as we think they are; nor will they appear so significant as we imagine a hundred years hence. We are not individuals operating outside history: we are what we have inherited through genes, tradition, culture. Each of us, though unique, is a part of the whole stream of human history. This sense of our place in history is important and will help us to keep our own problems in perspective.

'What are we? Where are we going?' The main part of my talk is concerned to try and answer these two questions not at a philosophical level but at the level of ideas and action in relations to our schools.

The first question I shall answer both in terms of the context in which our schools have to operate and in terms of the tensions which this context imposes on our schools. The second question I shall try to answer in terms of a vision for the future of our schools.

Our present situation

'What are we?' or in that ugly phrase 'Where are we at?' The context in which our schools try to find some sense of Christian identity is characterised by flux. Gordon Rupp once used a metaphor, that I like, to describe this flux. We are living at a time of changing cultures and as the outgoing meets the incoming, the cultures collide, like outgoing and incoming tides, causing a confusion of cross-currents where still, smooth water and turbulence may exist side by side.

What cross-currents? What confusion? Though it is difficult to do justice to this, the context is important to our grasp of the present and the future. These sketches are inadequate but I hope not unhelpful.

There is confusion of faith and practice in the Christian church and this is reflected in our schools. Governors, staff, parents, boys and girls (and Heads and Chaplains perhaps?) don't know what to believe or just don't care. In society, faith is the subject of intellectual pessimism and popular apathy. The churches seem to be misreading the situation. They soldier on as though all that was needed was to get the structures right or the language relevant or the social commitment correct. Churchmen do not seem to be able to grasp that people just don't believe any more and that no amount of revamping will make the slightest difference. There is a myth abroad among Christians that people are sick of materialism and are looking for spiritual guidance, and that the Church, like some institutionalised de Gaulle waiting in the wings, will soon be summoned back to the centre of our national life. I believe — and I say this with respect not iconoclastically — that our Established Church may be more of a hindrance than a help to the development of faith in this country and therefore in our schools.

Meanwhile the cross-currents of faith collide. Is God alive? Did Christ actually rise from the dead? Was He divine or, as the senior classic might say of his top scholar, 'the best of a good bunch'? The scholars talk of metaphor, the people talk of miracle; the demythologizers and the fundamentalists appear to have nothing in common. The Church tries to comprehend all views and loses credibility in the attempt.

There is moral flux too, ethical cross-currents which baffle our attempt to discern values that are constant. If 'property is theft', if economic inequality is unjust, may not stealing be justified? If love is the only true basis for sexual relations, may not pre-marital intercourse be more Christian than the mechanical gestures of marriage? Is Idi Amin the only bad man in the world or just the least efficient? What is right action when faced with the blackmail of the urban guerrilla? Is not the clear message of our times that what you can get away with is right? And even if you are caught, you can sell your memoirs for a handsome sum?

Equally obvious are the cross-currents of national morale; I think we underestimate the effect of these on our pupils. What can it be like to grow up in a country whose morale is low, where the national consensus is so tender it winces at the lightest touch, where there seems to be no aim, no moral purpose or energy, no ideal, just drabness and decay and the mirage of black gold? Our children and pupils are the first generation — for how many centuries? — to grow to manhood and womanhood in a nation without hope, without any clear idea of what sort of society it wants to build or what sort of role it wants to play in the world community. This acute crisis of national identity provokes swirling currents of intolerance, racism, bitchiness and xenophobia but at the same time almost

equally dangerous currents of escapism, of opting-out, of desire to withdraw from the competitive world in which we are doing so badly.

The educational cross-currents hardly need describing: we are all caught up in the collisions and the disenchantment.

There are other cross-currents that affect our schools, not least where the outgoing generation gap collides with the incoming class hostility, but I have said enough, I hope, to establish the context — religious, moral, political and social — in which our schools must operate. Nor have I forgotten that one of the essential facts of life for our pupils is that the cross-currents and the confusion are daily emphasised — indeed over-emphasised — by the media.

'What are we?' We are what we have inherited, we are baffled and buffeted by the cross-currents of our time. But we are also Christians trying to communicate and to live the ideas and ideals of our faith and to be seen to be doing so by our choice of priorities in our schools. There are several conflicts and tensions that force us to choose.

Tensions

The first tension I want to consider is that between schools whose explicit aim is to foster the Christian faith and life and the surrounding society which is at best post-Christian. It may be said that tension is not very acute. Is that because society is more Christian than we suppose or because our schools are less Christian than they should be, less clear where they stand in relation to Christian values, Christian worship and Christian teaching? In other words because we do not like this tension are we tempted to reduce it by adapting our attitudes to the ways of the world? When the Head says, 'This is a general problem in all schools, for that matter in society as a whole', he is beginning the process of modifying Christian values to meet those of contemporary society. Throughout this critique of our present practice we shall come across this process of modification, of reducing tension rather than facing it.

So what exactly is our aim, what exactly are we trying to do with boys and girls who belong to and will live in a post-Christian society? I wish here to underline the inadequacy of the conventional answers. 'This is a Christian foundation', 'We don't thrust Christianity down their throats but we insist they are exposed to it; then at least they know what they are rejecting'. 'Chapel reminds boys and girls that there is a spiritual dimension and we think that is rather important in this materialist age', and so on. These are not necessarily dishonest arguments (though they may be) but they never contain an affirmation of the unique nature of the Christian insight. Again our emphasis on choice, our hang-ups about indoctrination, our talks on philosophy and our prayers from the Koran are not necessarily bogus (though they may be) but do they reflect a greater open-mindedness on our part or just the decay of our own conviction?

It seems to me that so many of the problems we think we face, so many of the questions we agonize over, would disappear if we knew for certain what it was that we ourselves believed. Perhaps we are not ready for this. I hope I will not give offence if I say that I suspect many headmasters, headmistresses and chaplains, while maintaining a confident front, are as muddled about their Christian faith as the rest of society caught in the cross-currents, and that this confusion communicates itself to our pupils, all the more so because we try to cover it up.

I want to ask two last questions about the tension between the Christian school and the post-Christian society. If we were doing our job effectively in communicating Christian faith and values, should not the impact of our boys and girls on the post-Christian society be revolutionary? What conclusion should we draw from the fact that this is patently not the case?

The second tension I want to look at is that between the school and the community; and in particular at our response to materialism and to the needs of the locality. I want to show that we find the tension here disagreeable too and that once again we adapt rather than face the full implications.

Materialism, we say, is one of our problems; society is materialistic, we are trying to teach other values. Our boys and girls come, if not all from affluent homes, at least from comfortable ones. We appear to deplore the fact that one study corridor probably contains hundreds of pounds worth of electronic hardware; that boys and girls have so much cash on them and that other boys and girls will insist on stealing it. We particularly deplore the fact that we seldom catch the thief. We see this problem of materialism as coming from outside the school and ourselves as wrestling with it as with the forces of darkness.

I want just for a moment to look at this problem from a different point of view and to suggest that the materialism of society is reinforced and condoned by our schools not countered or condemned by them. Many independent schools are extremely expensive; their very existence depends on great inequalities of wealth in society. What is more, we exploit the wealth of society as shrewdly as we can, through appeals, the product of which we not infrequently lavish on what are really material comforts for our pupils. The language and style of Heads is often thinly disguised materialism: we talk of introducing business methods, dream of tapping oil sheiks and nurse wealthy Old Boys we would otherwise keep at arm's length. It cannot be difficult for our pupils to see where our priorities lie. I am not saying this is all avoidable or wicked, but I am arguing that our Christian schools are every bit as concerned with materialism as the world outside and that, instead of asking how we can counter the materialism of society, we should ask how we can redeem the materialism of our schools. If we don't see this, if we insist that materialism is an external force with which we are grappling, we avoid facing the real tension which is between the material-

ism of our schools and the values for which they purport to stand.

Community service

The community service and the charitable projects that we encourage our pupils to engage in illustrate the same danger of avoiding a real tension that exists. I do not doubt the value of these activities and it is not my intention to knock them. But again I want to suggest that we should look at them from a different angle. I want to suggest that our claim to inculcate a sense of service through these activities may be misleading to ourselves and to others, including our pupils. The need is there and as a Christian community we must respond to it. But the need is created by the injustices of society, or by misfortune or the accident of genetic inheritance. The contrast between those in need, living in lonely poverty or in the prison of an undeveloped mind, and the good health and good fortune of our pupils is very great. The tension, if faced, is acute. But does our community service, our charity walk, face that tension or turn away from it?

At first sight, our pupils, visiting an old lady alone in her one room, too poor to provide even the meanest comforts of life, are learning that there is something intolerable in a social system that allows this to happen. But in practice I believe they are learning to accept the situation, not to change it. Their visits and our emphasis on service may be making the intolerable tolerable. And our charity walks for spastic children may have the effect, not of awakening our pupils to the problem, but of distancing them from it. Action that is good in itself may also be a device by which we, the Christian schools, domesticate the tension between our good fortune and the misfortune of others, so that that tension does not threaten us any more.

'What are we?' More briefly, I want to look at three other causes of tension. The first is the familiar tension between power and love, between the power exercised by authority and the love that we wish to inform the relationships in our school. In this connection we need to explore and evaluate some of the ways we have used in recent years to reduce this tension and to ask ourselves whether they are honest or evasive. For example, is pastoral care concern for the individual, or is it the acceptable face of institutional power? Is it used to liberate or to control the pupils?

We try to avoid the word 'power' but it is power that teachers wield, none more so than the Head who has the power to hire and fire, to admit pupils or expel them, to further or retard careers, above all to breathe life and hope into a school or deny both. A Christian critique of the use and abuse of this power would be very valuable. For example, as Camus said of the Ancien Regime: 'Even though it is possible to appeal to the King, it is impossible to appeal against him.' Do we need more constitutional checks on the head's power rather than be content with bland assurances about accessibility and consultation? Do we need to say that the power to expel is inconsistent with a

Christian school?

Then there is the tension between the individual and the school's concept of success, between valuing boys and girls for what they are and differentiating between them on a competitive basis. It is not competition as such that causes us to undervalue individuals. It is our failure genuinely to value all our pupils equally that is exposed by competition. If teachers are worried about the effects of competition, we can be pretty certain that there is something fundamentally wrong with the school's ability to cherish each individual pupil. But instead of saying, 'There is something wrong with our relationships', we put the blame on competition. Competition, like the secular ethic of society, like materialism, like the realities of power, like injustice and arbitrary misfortune, is a challenge to the resilience of our Christian belief and we must take up the challenge not try to avoid it.

One final tension to which brevity will not do justice — the tension between primitive instinct and civilised discourse, between the sex drive which peaks in the male at about sixteen and the school community that is not designed to satisfy or contain that drive. St Francis of Assisi dealt with this problem by leaping into a ditch of frozen water up to his waist; Eton at the end of the 18th Century dealt with it by the more direct method of a sixth form brothel. We, caught in our uneasy liberalism somewhere between the cold bath and the brothel, are not quite sure how to handle this one. I suggest that there is a strong temptation even here (or rather particularly here) to avoid the problem rather than face it.

To summarise, the context in which we work is flux, cross-currents and still patches of water that appear disarmingly permanent. In our own attitudes there is a touch of complacency and a positive tendency not to take up the challenge of those tensions that exist within our schools or between our schools and society.

A vision for the future

A vision has to be personal, idiosyncratic, selective (visions are never comprehensive), and it has to express both a hoped-for ideal and a goal towards which I want us to aim.

My vision for the future of our schools has two elements: the rediscovery of virtue and the rediscovery of hope.

Virtue is a word that has tended to lose its meaning; to say that a person is virtuous is somehow to imply a limitation rather than a strength. I want to use the word both in the Oxford dictionary sense of 'voluntary acceptance of recognised moral laws or standards of right conduct' and in the sense of strength, of courage, and of will-power.

If I asked what are the essential, the cardinal Christian virtues, I expect the reply would be in terms of tolerance and compassion or love. I would not disagree but I want to shift the emphasis: the essential virtue is virtue itself, that is to say, the will-power that enables us to deny, to control self and thus

liberate our true selves. This emphasis does not reduce the importance of love, but it underlines the fact that true love is not possible until we have been liberated from self. The song should not be 'All you need is love' but 'All you need is the virtue, the strength of will to liberate yourself from all those elements in your personality that hinder love' — but that would be more difficult to set to music. So the first essential element in my vision is to rediscover self-discipline, self-denial as the cardinal Christian and human virtue. What are the implications of this for the life — and the life style — of our schools and how will it help us to face honestly the tensions that inevitably exist?

The first implication is that schools have to discriminate positively in favour of virtue. Self-denial does not come easily, it has to be taught, it has to be practised. But how? A word of warning here: self-denial which liberates must not be confused with the stiff upper lip that suppresses. That confusion is not always easy to avoid because it is the motivation that is different. The stiff upper lip may deplore a display of bad temper because such behaviour is regarded as bad form; but the Christian will condemn such behaviour because it marks a failure to deny self, a failure that diminishes and enslaves the individual concerned. If we encounter an outburst of bad temper in our school, what reason do we give for correcting it? In the school of my vision the reason is clear: we must practise dying in order to be free, in order to escape from the enslavement of self.

You may wonder whether it is possible to establish this emphasis on self-denial in our schools without the support and structure of what would have to be an almost monastic rule of life. I think I would answer that while not needing a monastic rule, we must, as Heads and Chaplains, be much more explicit about what sort of behaviour we expect as Christians and why. With the variety of convictions of our staff and of parents, a Rule may not be possible, but staff, pupils and parents should be in no doubt where we stand and what, in this area, we are trying to achieve.

This seems to me so important that I want to explore the implications of the centrality of virtue, of self-denial, a little further. One of the most acute problems of our civilisation and for our schools is what Konrad Lorenz has called entropy of feeling, a scientific concept by which he means the shrivelling of our capacity to feel and the softening of our will to endure. Let us concentrate on the latter: The softening of our will to endure or, put another way, our increasing need for instant gratification. The pressures put on ourselves and our pupils to be impatient with delay in the gratification of desire, to reject self-denial, are enormous. If we feel a sexual urge, the cinema assures us that instant copulation is the norm, that any consideration of courtship, let alone marriage, is quite unnecessary. If we feel the desire to possess material goods (as the advertisers encourage us to feel), the credit card society assures us that the immediate fulfilment of desire is not only possible but sensible. The

concept of saving up to buy something has almost completely disappeared.

This emphasis on instant gratification is clearly dangerous: the more instant the gratification, the less the pleasure; the less the pleasure, the more desperate the search for satisfaction; the more desperate the search, the sicker the society. Man is damaging himself by encouraging the avoidance of the unpleasurable, whether the unpleasurable is in the form of delay and denial, or in the form of discomfort.

Now as Christians we know that this emphasis on instant gratification is harmful because it promotes self and hinders love; as men and women we recognise the danger to our civilisation; as teachers we are aware of the life-long damage that our pupils could suffer if they were treated as spoilt children who had to be pampered in this way. Our schools of the future, therefore, must find a way of restoring to their life-styles the ability to postpone gratification, to deny self, to experience the real joy of occasions looked forward to, of rewards worked for, of loved-ones longed for. Will the young in our civilisation ever experience a sense of longing?

And if we can find a way of giving this virtue the priority in our life-styles in the school, I suspect that so many of our tensions would be faced and used creatively — tensions of materialism, of sexuality, of authority and so on. But how will we achieve this? It may sound very naive but I think we have to sit down and discuss which aspects of school life pander to the demand for instant gratification and how far we can restrict or eliminate them. For example, television is a source of instant gratification which makes minimal demands. No doubt we all enjoy it at times. How far should we control its use, how far should we have it in our boarding houses? Isn't it just there to keep them quiet, don't we just give it to them as an exhausted mother might give her young child a sleeping pill? I am sure there are many other examples of the way we encourage instant gratification rather than the reverse and encourage a low threshold of resistance to delay and to discomfort. Will parents pay if we provide fewer creature comforts, fewer passive entertainments, fewer opportunities to exercise self through choice, through opting out? I don't know but I do believe that the credibility of our schools as Christian communities depends on our shifting the emphasis from gratification to self-denial. In this connection it is of course vital to recall the privileged conditions in which we teach and the privileged affluence of the developed world.

The rediscovery of hope

'The rediscovery of virtue and the rediscovery of hope.' Have we lost hope then? I think we have — hope that life has some purpose, that it is more than boredom and triviality, hope that our own lives have some significance, hope for mankind. This may be denied, but I sense this loss of hope everywhere: in our inability to chart a course for our search for God that avoids the doldrums of fundamentalism and apathy; in our pes-

simism about the human race; in our sense of being overwhelmed by problems beyond our power to resolve; in our egotistical belief that we live in uniquely harrowing and difficult times and in our failure to adopt the perspective of history.

I take it as a Christian duty to do the following. To believe in the glorious possibilities of mankind and of each individual. To love life in all its richness and variety. To embrace with joy the restlessness that is implied in the search for truth, the search for God.

It is this love of life, this assertion of man's glorious possibilities, this joyful setting forth on a journey in hope of finding God, that is the second element in my vision of the future for our schools. I see it also as the way through the cross-currents and confusions, not in the sense of a clear channel, but in the sense of a right spirit which will enable us to ride the waves, to steer through the turbulence. The right spirit but so seldom displayed. Heads, Chaplains, Housemasters — how weighed down we all are! How easily we allow ourselves to become overwhelmed! How gloomily we dwell on Northern Ireland or the Middle East in our worship! How eagerly we seize upon some disaster to give edge to our morning prayers! I sometimes think that we should carve above the door of our chapels 'Abandon hope all ye who enter here'. And we ourselves? We seem sometimes to echo the despair of Leopardi: 'I think perhaps it were better never to have seen the light of day'.

It is the anti-thesis of all this that I mean by hope. I do not mean the sort of hearty, aggressive optimism that passes for cheerfulness. As the Rule of Taizé says: 'True joy is first of all interior. Buffoonery has never renewed joy.' My hope is interior but informs all our attitudes. But — and here for some people is the catch — hope has no meaning without the existence of uncertainty, without doubt, without restlessness. For the Christian, to travel hopefully is everything; to believe that one has arrived is, in effect, to have abandoned hope. So in the Christian school of my vision the emphasis would be as follows. First, Christian faith would not be presented or taught as a package deal which in time the pupil will come to accept; but as a journey on which the pupil is encouraged to set out, an exciting, restless journey, characterised by uncertainty; a journey on which all who call themselves Christians are still engaged; even the Headmaster, so confident and bland up there in his stall, is still at sea.

Secondly, the school (just as it will prize virtue) will prize a belief in the glorious possibilities of each individual, a belief that will redeem — for example — the devaluing effect of competition. Finally, the school will communicate a love of life; not a love of indulgence or a love of frivolity, but a positive welcome to all life has to offer.

'I am sure we honour God more', wrote Bonhoeffer, 'if we gratefully accept the life he gives us with all its blessings, loving it and drinking it to the full . . .'

I want my school to inspire in its pupils this love of

life because God is in everyone and everything, because, as Louis Armstrong used to sing 'It's a wonderful world', a world that is charged with His grandeur. And far from blinding us to the ugliness, this assertion of life is a prerequisite for being sensitive to the pain. If our boys and girls do not catch from us a sense of wonder, of grandeur and of glory, then the Christianity we have communicated will have been a pretty sterile, arid thing.

This may seem to possess the characteristic vagueness of all visions, hardly a vision at all, in fact, more like one of those inconsequential zodiacal forecasts in the easier newspapers. But a vision must sweep rather than attempt to be precise, must glimpse the future rather than attempt to bring back photographs of it. I have omitted much that you would wish to have heard. This has been then for you, if not for me, an exercise in self-denial.

'Where do we come from? What are we? Where are we going?' If we don't want to face these questions, there are various forms of poison we can take: dog-

matic belief that leaves no room for questions; hard work that leaves no time for them; the apathetic or the blasé stance that mocks them. But in Christian schools we must face them and help our pupils to face them too. And the qualities we shall need are the qualities of virtue and hope.

JOHN RAE

John Rae is headmaster of Westminster School, London. Formerly he was headmaster of Taunton School. He is the author of very many articles on educational topics, and also of some novels for children. The conference at which this paper was presented was organised by the Bloxham Project. Details of the earlier work of this project are to be found in **Images of Life: Problems of Religious Belief and Human Relations in Schools** (SCM Press 1973) by Robin Richardson and John Chapman. Information about its more recent work is available from Revd Alec Knight, Elm Cottage, Willow Lane, Rugby, Warwickshire.

World Education Fellowship: notes and news

DR MADHURI SHAH

On the 2 April 1977 Dr Madhuri Shah, President of the World Education Fellowship, received the award of Padmashree for meritorious services rendered in the field of education. The award was made by the Acting President of India, Mr Jatti, in the Durbar Hall at the Rashtrapati Bhavan. The award is shown in the photograph on this page. The following letter was written to Dr Shah by Dr James Henderson, the Fellowship's chairman:

Dear Dr Shah,

On behalf of the Fellowship I am writing to convey to you formally the congratulations of all its members on the award to you of Padmashree for meritorious services rendered by you in the field of education. As our President you have, of course, been known for many years as one of the great architects of the World Education Fellowship, and we are delighted that your labours in this field, as well as in so many others, have received formal recognition.

JAMES L. HENDERSON



Approaches to the management of conflict

Francis Trusty, University of Tennessee, United States

Towards the end of this article Professor Trusty argues that students in schools and universities should be studying conflict as part of the formal curriculum. This would involve, he says, acquiring 'insights, skills and processes needed to manage the conflict which occurs in their personal, social, economic and political lives.' The main parts of the article recall what these insights and skills are, and the main kinds of context in which they need to be exercised.

By implication throughout here, as well as explicitly from time to time, Francis Trusty refers to the conflicts which are to be found inside every educational institution — between teachers, between students, between students and teachers. What do people in institutions such as schools fight about? What is the typical sequence of events in their conflict? What skills and insights do people in schools need if they are to manage conflict creatively? And if they are to see conflict not as a problem but as an opportunity, a resource for learning?

Such questions are asked and handled here at a high level of abstraction, for Dr Trusty is summarising in a small space a large body of theory and research. In order to earth the article in the day-to-day practicalities of schools there are also here several brief case-studies.

The case-studies refer to British secondary schools, and are based on real events. They were prepared in their present form as discussion material to be used at a seminar arranged in summer 1977 for senior teachers by the Centre for Urban Educational Studies, London, in co-operation with the Centre for the Analysis of Conflict, University of London, and the World Studies Project.

Introduction

The history of human interaction is, among other things, an account of unregulated and frequently destructive conflict. Conflict has accompanied every nation's growth and development. Today, current events continue to reflect the pervasiveness of conflict as an integral part of our world, as people struggle to control their own social, political and economic destinies.

In recent years a number of efforts have been made to better understand and manage the conflict experienced by individuals in their quest to define for themselves new roles within established institutions and cultures. However, much of this effort has been left to a few individuals and groups with narrowly focused in-

terests. Little effort has been made, relatively speaking, to integrate the insights generated from the various disciplines or to educate people about the nature and function of conflict in a society. Hopefully this paper will contribute to a better understanding of the role of conflict and its management in human affairs.

The aim of this paper is to share some of the insights gained by the author during a recent study of conflict and conflict management funded by a Danforth Foundation — National Academy of School Executives Fellowship. Data were collected by interviewing behavioral scientists, practitioners, and informed persons representing a number of fields of inquiry including economics, political science, sociology, education, law, psychology, law enforcement, business, government, and the news media. Over one hundred individuals in the United States, England and Germany were interviewed in addition to conducting a review of literature relevant to this exploratory study. The findings shared here must be labelled as tentative and impressionistic although of sufficient substance to warrant their exposure.

There is within each person, family, social organization, political entity, national consortium, and international arrangement an untapped source of energy which conflict often reveals and frequently releases. Negative attitudes, prior assumptions and unpleasant experiences with conflict have led to the widespread use of ineffective conflict management strategies. These ineffective strategies often restrict the effective use of this untapped energy. They do not help develop a better understanding of conflict and frequently they add little to the repertoire of skills and strategies available for managing the next conflict.

Conflict transcends the boundaries created by people to define and organize their aspirations, their behaviors, and their ways of interpreting events. It appears to be present in all human activity, and defies efforts to be totally eliminated. Conflict is a source of energy for human interaction. It is also a source of fear and anxiety, even as it is challenging. At times it becomes an immobilizing force. It can perhaps be best understood and explained through a number of perspectives, including: (1) traditional concepts, (2) observable characteristics, (3) situational variables which surround conflict, and (4) skills and strategies needed to effectively manage it.

Traditional concepts

Traditional concepts such as authority, status, decision-

making, control, structure, rewards and punishment, are helpful in understanding the role of conflict and conflict management in human affairs.

Authority, by definition, describes a state of unequal relations among members of any group — whether this be a family, a classroom, or a political party. It involves an unequal set of responsibilities, roles, and privileges. These differences constitute a starting point for much conflict. Efforts to increase the differences or to eliminate them provide the substance for continuing conflict. Where authority is viewed as an important aspect of organizational life, its presence and use is a constant reminder of individual vulnerability. Authority which serves as a source of conflict also generates energy. The manner in which this energy is controlled or managed will, to a large extent, determine the utility of the conflict.

Status, the visible aspect of authority and power, is frequently the goal of human interaction, especially within organizational contexts such as schools. As individuals acquire more status, and as they become more visible, the separation between them and co-workers increases and the potential for conflict increases. The needs of people are in part satisfied through the acquisition of authority and power, even though organizations are structured to provide for an unequal distribution of authority and power. However, the visibility of acquired status by those in positions of authority and power reduces the potential harmony which is also needed for organizational effectiveness.

The right to make decisions or to be involved in decision making is another source of conflict. It is specifically related to control issues. Control reduces the autonomy of those for whom decisions are being made. How control is exercised in this instance is critical to the kind of conflict which will emerge and be experienced. If control is impartially exercised to achieve organizational goals which have been mutually agreed upon, the likelihood of conflict arising is diminished. If, however, decision-making is capricious, or if it changes relationships, the potential for conflict is much higher.

STAFF MEETING

Two of the younger (but not the youngest) staff have been missing from the last two staff meetings. Immediately after the last, HM meets them walking back from school tennis court. Asks them to explain their absence from the meeting. John Walker says 'Well, I don't want to be rude, headmaster, but these meetings are in my view a complete waste of time. All the important decisions at this school are taken by the Hierarchy. There's no real debate at the staff meetings, because only the same four people ever open their mouths. No-one says what they're really thinking and feeling, it's just a dead ritual. We just couldn't face it on a glorious summer day like this. To tell you the truth, we didn't think anyone would notice we were missing.' The other man, Peter

Smart, says 'Do you feel happy about these meetings yourself, headmaster?' Reply? Action?

The development of highly inter-dependent hierarchical organizational structures increases the potential for conflict. The actual presence or absence of conflict, however, depends upon a number of factors — for example, the availability of resources, the needs of organizational members, the expectations for efficiency and effectiveness, the competency of employees, and the mutuality of goals. The likelihood of conflict decreases with increased congruence among the factors mentioned. Discrepancies between factors such as high expectations and employee competencies, or availability of resources and organizational efficiency, will lead to increased conflict. It should be noted that organizations often depend upon the emergence of conflict as a means of locating organizational weaknesses and for initiating planning processes. In such instances conflict is essential to the organization's survival.

In all human activity a system of priorities emerges based upon the need for survival, maintenance and growth. Concomitantly, a system of rewards and punishments is developed to reward those who perform needed functions, and to punish those whose energies fail to help the system or whose energies actually detract from the system's potential for survival and growth. Obviously such systems are subject to different interpretations and lead to varying amounts of conflict. Efforts to refine the system, and to produce a more equitable relationship between contributions and rewards, tends to lead toward the use of greater structure, and less responsiveness to individual needs. Such efforts do not eliminate conflict, they merely transform and make it more diffuse. Under certain conditions conflict will re-emerge in focused form such as in labor-management disputes at the collective bargaining table.

Observable Characteristics:

Conflict can also be understood and explored by studying the observable characteristics of people in conflict. Among these are the presence of unusual physical symptoms, the absence of typical human interaction patterns, the development of special working arrangements, changes in the levels of cooperation exhibited, and the frequency, mode, and intensity of interactions.

There is frequently a change in the body's state of readiness to respond when conflict is impending or present, and is recognized as such by the parties involved. Bodily symptoms often include a tensing of the muscles, a coldness of the physical extremities, a changing of flesh tones, an alertness of mind, and a heightened awareness of environmental stimuli. A preparation, if you will, to fight or flee. Which course of action is pursued depends upon a number of factors including accepted constraints, the probability of influencing and/or controlling the outcome of impending

ing conflict, and the gains or losses to be incurred in whatever course of action is chosen. Whether one behaves 'typically' or 'abnormally' appears to be a function of previous experiences and outcomes in similar previous conflicts.

Conflict is often accompanied by emotion, which is at once a state of being and a communication to other parties involved in the conflict. Emotion is an early warning system, often at a pre-conscious level, which also serves to energize the participants' forthcoming interaction. At one and the same time the emergence of an increased emotional state appears to decrease an individual's ability to respond 'typically', but increases the potential explosiveness of the response. It is this 'either-or' aspect of conflict that makes it difficult to develop effective conflict management strategies, without carefully considering the impact emotion has upon conflict.

'IT'S MY LANGUAGE'

I am standing in for a colleague, taking a large class of 5th years for Maths. Half way through the lesson a young woman teacher comes in with two West Indian boys who apparently were supposed to be in this class. She found them, she says, in the corridor arguing with her husband, who is also a teacher in the school. He, her husband, had lost his temper and shouted at them, and the one boy had threatened to knife him. She is very distressed and angry, and when the one boy speaks to the other in dialect she shouts 'Speak so I can understand you — you're in England, speak English.' The boy slams his fist on the desk and says 'It's my language, white woman.' What do I do? What happens next?

The emotional detachment which often accompanies human interaction seems to disappear in the presence of conflict except as a studied and learned response pattern. Neutral affect and rationality often give way to emotional commitment to an espoused point of view or event. The normal pacing of interaction and 'turn-talking' gives way to more rapid speaking, frequent interruptions, less responsiveness to a previous speaker's expressed thoughts, and more emphatic presentation of one's own point of view.

In a broader social context, observable characteristics of conflict include the development of coalitions, an initial testing of position statements, a decrease in participant flexibility, and an increase in the demands for clarification (called hardening of the boundaries). There is also an increase in sub-group planning, a decrease in informal communication between the parties in conflict, an emphasis on intra-group cohesiveness and loyalty, and an increased reliance on the use of structure, and selected agents and agencies, to communicate on behalf of the participants and to develop agreements which will foster, sustain or terminate the conflict.

The observance of these characteristics can provide

clues as to the progress of the conflict. There appears, although not adequately documented, a pattern or sequence to most conflicts. Hopefully, analysis of these patterns or sequences will lead to more effective interventions and conflict management strategies. Initially such analysis might lead to a better understanding of the relationships presumed to exist between the observed characteristic and the personal and/or organizational need being serviced by that characteristic. For example, what function is being served by decreasing informal communication between persons or organizations in conflict, and how does the decrease in informal communication relate to that function? It should be noted that not all characteristics of conflicts are readily observable. Rather, some characteristics are carefully and deliberately hidden from view.

Situational Variables

Conflict is a part of every human event. It is affected by and in turn modifies the environment and the people in that environment. Conflict is very frequently associated with change, the scarcity of resources, the presence of viable competing forces, the existence of social and other constraints, value differences, the fulfilling of human needs, the lack of acceptance of differences in people, and the functional needs of society to improve human living conditions.

Many conflicts relate to the unfulfilled expectations of individuals, groups and organizations where such fulfillment is dependent upon other individuals, groups or organizations. This lack of fulfillment may be due to many factors, including those identified above which create or foster conditions experienced as frustrating, tension-producing, demeaning, belittling, reducing one's self-concept, threatening one's sense of security or growth potential, or disturbing or preventing the achievement of a desired state of equilibrium.

Change is frequently associated with conflict because it does affect the equilibrium which exists between and among people and the territories they have established. The boundaries which divide and clearly identify the territory of individuals and groups are the focus of much change effort. This effort is often viewed as threatening to those who would maintain the territories as they now exist. Changes which alter basic relationships, accepted procedures, recognition systems and people's self-concept are likely to produce conflict. Change related to technical or administrative matters which minimally affect basic issues such as security, control, status, autonomy, freedom, are less apt to introduce significant conflict.

MRS TIFFIN

Mrs Tiffin, 35, good references, succeeds popular Miss G. as English/Form Teacher for 2/8. Grumbles from parents and pupils begin to seep in. Deputation to Head of Lower School about unfairness and punishments. Appointment with HM arranged. Tears. Resignation. HM suggests she holds it until after the week-

end, and that she has a meeting with the School Counsellor. Counsellor sees Mrs Tiffin at length, and suggests triangular meeting with HM. At this meeting Mrs Tiffin tells long story of her troubles including a telephone call she received a fortnight ago, which she has not mentioned to anyone before now. It was from a boy in her form who had said 'If you don't stop teaching 2/8 I'll burn your house down' HM and Counsellor suggest that she should have a short holiday, and will receive much more support on her return. She goes, but the Head of English is enraged that the whole thing has been conducted behind his back. He says that Mrs Tiffin will have to go — 'There's too much here for her to live down.' What to reply? What further action?

The use or proposed use of resources often precipitates conflict in the form of power struggles. In a time of expansion when resources are plentiful, power struggles tend to assume a different focus than in a period of decline. Adequate resources bring about conflict more related to meeting higher human aspirations, developing programs for marginally productive groups, and committing resources for programs of social and economic justice. In periods of declining resources, conflict is more frequently associated with maintaining or defending existing territory against 'poachers.' Conflicts revolve around human security needs, developing programs for evaluating the efficiency and effectiveness of existing programs, and establishing criteria for access to the scarce resources. Examples of conflict in situations of decline include the retrenchment of schools in the United States due to less students and correspondingly less financial resources, the current fossil-fuel energy crises, the accountability movement especially in public agencies, and the increased emphasis on higher standards of ethical and moral behavior of public officials at all levels.

In most settings, there are competing forces which can command some loyalty on the basis of their espoused beliefs, attitudes, or ability to reward or punish. These forces often contend with each other, if not for control of the enterprise then for sufficient resources to survive. In a period of expansion such forces often become legitimized or are tolerated by the dominant groups. In periods of decline such forces tend to remain dormant as the form and intensity of conflict shifts from growth to survival and the resources necessary to expand and consolidate gains are limited. It should be noted that there are exceptions to this pattern. When people feel 'locked-in', or are caught in a no-win situation, as in early labor movements of the industrial revolution, the motivation to change, growing out of a sense of desperation, can be sufficiently strong to support major conflict even in the absence of visible resources.

Conflict is continuously monitored and managed, often in negative ways, by extant or internalized social, economic, psychological, religious, and emotional con-

straints. These constraints function to identify, define, and make explicit sets of expectations. They also suggest appropriate responses, and most importantly determine whether the conflict will address the issues and problems which gave rise to the conflict, or whether the main objective will be to preserve relationships and territories. In those situations where constraints neither diminish the conflict nor foster more effective means for managing it in the future, there is a reasonable expectation that subsequent conflict will produce even less understanding and cooperative working relationships.

The presence of constraints frequently acts as an inhibitor to the full development of a conflict. To the extent that the conflict is prematurely curtailed, there may be insufficient energy to bring about a successful conclusion to the conflict. Hence, many conflicts have a tendency to linger, to sap the vitality of an organization or individual, and to prevent the entity involved from achieving its full potential. Unrestrained conflict which yields to no moderating influence also leads to self-destruction.

The values held by individuals and organizations, even of those who have existed in close proximity for long periods of time, often differ. These differences tend to surface during efforts to make decisions which will give direction to or affect an organisation either as to its goals or the procedures which will govern its progress. It is precisely in those decisions which are 'action-oriented' or which 'make a difference' that value conflicts are most potent. The close identification people have with principles, organizations, other people, ideas and procedures, tends to bring about a personalization of value conflicts. As such, value conflicts are among the most difficult to manage or to resolve. Where the threat to one's self-concept is perceived as real, the latitude for responding creatively to the conflict is further lessened.

'WAR GAMES'

I'm arranging a one-day conference entitled 'Freedom in the Modern World'. The day before, a reporter from the local paper phones and asks for details. Amongst other things I tell him about a simulation exercise about Southern Africa which we are going to have. Next morning I get an urgent summons from the Head. He shows me a report in the morning's paper, referring to 'playing war games', 'Patricia Hearst', 'expecting children to identify themselves with so-called freedom fighters', and 'sympathy for black dictatorships'. The Head had, he says, an anxious phone call from County Hall asking him to stop the exercise. Colleagues and I have spent many hours getting the exercise ready. There are pupils from several other local schools coming to the conference. What do we do?

An important aspect of conflict is the relationship which the needs of people have to the kinds of conflicts in which they engage. Although students of con-

fluctuate on this point, it appears to this writer that the most pre-potent needs of an individual are closely related both to the kinds of conflict he/she engages in, and to the strategies used to carry on the conflict. Individuals whose needs revolve primarily around security and safety would therefore, for example, tend to avoid becoming involved in general philosophical, non-specific conflicts and would avoid using strategies relying primarily upon spontaneity and flexibility. Rather such an individual would more apt to be involved in conflict focusing on specific goals or procedures, in which he/she had strong vested interests and would utilize strategies involving a high degree of planning and structure. Similarly, individuals or organizations whose basic need for security has been fulfilled, and whose needs are more related to giving full expression to their sense of creativity or altruism, might well spurn involvement in conflicts regarding the distribution of minor resources, or the development of criteria for promotion of personnel from within the organization to local management positions. Their involvement in conflict might more apt to revolve around the finer points or subtleties of economic philosophy, or current theories of the nature of man. Strategies might well include the constant refinement of assumptions, and the use of logical analysis and carefully reasoned presentations.

Maintaining one's own sense of uniqueness is an important aspect of self-identification. Recognizing individual differences leads to continued ambivalence about one's own status in relation to other people. Efforts to reduce the differences can lead to conflict, especially with the person who senses a reduction in status. Accepting the differences requires managing those inner conflicts between 'what is' and 'what might be.' There is a continuing conflict between 'being' and 'becoming' for most people, and accepting differences is an integral aspect of this particular 'intra' and 'inter' personal form of conflict.

An underlying assumption in many cultures is that natural resources may belong to individuals but are to be used for the ultimate welfare of all people. This assumption is reflected in many private and public acts. However the acceptance of this broad social goal is subject to various interpretations which often result in conflict at many levels. The utilization of land, for example, is often the source of conflict between those who 'own' the land and have an interest in making a profit from its use, and those who perceive the impact of such use to be detrimental to their best interests. Similar examples could be cited for the use of resources such as tax dollars, educational systems, an available supply of labor, and the use of scarce minerals.

The procedures used to achieve or reach goals is equally a source of great conflict. All social units of whatever kind develop preferred ways of 'getting the job done', whether this be selling merchandise, building automobiles, providing services to medical patients, disciplining students, or running a household. These

procedures, once established, tend to become routinized and accepted, especially by those whose lives are governed by them. Efforts to change the procedures are often viewed with suspicion and distrust and frequently lead to conflict. As might be expected, organizational procedures are frequently developed with the comfort and convenience of the employee in mind. Where such procedures have weakened the organization's ability to respond to the demands of its environment or its clients, considerable inter-personal or inter-organizational conflict can ensue. Current examples of this type of conflict are school-community conflicts, student-teacher conflicts, hospital-patient conflicts, citizen-government conflicts, and business-community conflicts. Where consideration has been given to potential client systems by an organization in drawing up its set of procedures, employees may experience a continuing series of intra-personal conflicts as they have to constantly adjust to the demands and expectations of the organization's clients.

Inherent in the effective utilization of resources is a conflict between private self and social welfare. Few societies exist where custom and tradition are strongly in favor of equal distribution of resources. The self-interest of individuals to acquire, to control and to use resources for private benefit constantly leads to both 'intra' and 'inter' personal conflict with the broader society for ownership, control and use of resources. This struggle for control and use of resources by the social order and individuals varies from culture to culture and indeed within cultures. There is abundant evidence that the conflict is never ending. It is reflected in daily newspapers, in governmental hearings, in current artistic and cinema productions, and in religious and economic pronouncements.

Specific examples of conflict which illustrate its pervasive nature and its complexity include intra-personal conflict which revolves around choosing a career, adjusting one's self concept to the status of the career chosen, physical disabilities, lack of economic and social support systems, choosing among equally attractive or unattractive life styles, conforming to or rejecting specific social norms, and a heightened sense of personal powerlessness. Inter-personal conflict, which often requires substantial modification of attitudes or behaviors, represents some of the more difficult forms of conflict. These include adjustment to marriage, a new member of the family, involvement in a different culture, increased career responsibilities, and decreased freedom of movement. Typical intra-organizational conflict is often characterized by a perceived lack of direction, a sense of personal ambiguity, an internalized commitment to high standards of service, productivity and/or process, an absence of effective procedures for working through the problems or crises, and perceived pressure for being efficient and effective both as an individual and as an organization. In such instances conflict will tend to focus on issues of leadership, goals and objectives, organizational structure and process and personnel evaluation.

The necessity of differentiating between conflicts which essentially belong to an individual and ones which belong to the organization is critical. Functional conflicts which belong to the organization, i.e. those which represent legitimate concerns of the organization to provide services and/or goods to its clientele, should not be confused with disfunctional conflicts which belong to individuals, i.e., employee life-style preferences which inactivate or reduce the organization's capacity to fulfill its mission or goals. Admittedly there may be times when the distinction that divides functional from disfunctional conflict is very fine.

Strategies and Skills

The management of conflict is a natural extension of people's efforts to control, direct and modify the conditions which affect their lives. Sometimes this management effort is directed inwardly as a means of better understanding and adjusting to the forces with which an individual is in conflict. At other times the inward search leads to the marshalling of untapped resources to better manipulate and control the external forces. At yet other times the management effort is primarily outward in its direction and aimed at blunting the thrust and intensity of the impinging force. The motivation for either approach can be related at a psychological level to strategies and skills located on a continuum between needs for minimizing risk and maximizing opportunity. The choice is a function of the individual's needs, the demands of the situation and the person's knowledge, understanding and ability to effectively use different conflict management strategies and skills.

PETER

Peter turns up late for Maths with Mrs Canter, a probationer. He tries to slink to his place without being noticed. But she calls him up to the front to give an account of himself. He is, she thinks, insolent. Exasperated, she flips him with her hand. She is holding a book at the time. The blow is therefore heavy, and Peter has a copious nose bleed. He lets go a stream of abuse. Mrs C calls in Mr G next door, who takes Peter to the Head of Lower School. It so happens that Peter, who incidentally is generally considered to be disruptive by the teachers who teach him, has another Maths lesson with Mrs Canter this afternoon. Head of Lower School asks HM for advice and suggestions. What should they be?

The management of conflict is an art. It can be learned. The skills, the tactics and the strategies effective in managing various types of conflicts in a host of situations can be identified and used effectively. However, the skills and strategies most frequently used by effective managers of conflict have been learned slowly over time and in many cases with considerable difficulty. Skills essential to managing conflict include listening, observing, conceptualizing, paraphrasing, giving positive and negative feedback, understanding

non-verbal behaviors, risk taking, flexibility, being authentic, caring, withholding judgement, accepting, ability to self-disclose, an understanding of self, an ability to communicate effectively, a sense of timing and an ability to respond creatively.

These skills are essential for managing the reduction of disfunctional conflict or the escalation of functional conflict. They are needed to facilitate the kind of human interaction which leads to adjustment, accommodation, understanding and either acceptance or rejection of differences and similarities which lie at the heart of much conflict. These skills provide the means for identifying the root causes of a conflict especially intra and inter personal conflict. They help ascertain acceptable courses of action for ameliorating or sustaining the conflict as needed, and for developing a climate within which the agreed upon course of action can take place. As the needs of individuals are made clear and communicated the potential for managing the conflict increases. Essentially the skills represent a very humanistic approach to the process of gathering and using data. They focus on the emotional and psychological reality of conflict. They are particularly effective in helping manage initial and developing conflicts prior to the formation of and commitment to rigid win-lose positions. They are also particularly helpful following a period of conflict when the participants have exhausted their resources and recognize the futility of continued conflict.

There are also a wide variety of strategies available. They can be used in concert with skills to more effectively manage conflict. The skills and strategies used will depend upon the role being played by the person functioning as a conflict manager.

Strategies include human relations, use of grievance procedures, mediation, arbitration, judicial review, legal redress, physical confrontations, the use of violence and force, and rational and irrational appeals to the body politic. Factors which affect the choice of skills and strategies in managing conflict depend upon the role relationship of the parties in conflict, the nature of the conflict, the importance of the outcome to the parties involved, the stage of development of the conflict, the resources available to those involved in or responsible for managing the conflict, and the ability of those involved to use various skills and strategies.

Basic to the selection of skills and strategies are the assumptions the conflict manager makes about the conflict. Are the participants interested in managing or resolving the conflict? Are they capable of managing the conflict themselves? Is the conflict capable of being managed, given the time, resources, and strategies available? Is the perceived conflict symbolic or real? The answer to these and other questions will affect the selection of strategies and skills which in turn will determine the success of the conflict management effort.

Institutions of many kinds and various roles have been created to manage the conflict which permeates our various cultures. In the United States we have

created governmental agencies such as the armed forces, police departments, the Federal Bureau of Investigation, and prisons, among others, to deal with the more violent expressions of conflict. Other public agencies for managing conflict include legislative bodies, the Judicial system, regulatory agencies, planning bodies, and the National Mediation Service. Still other agencies for dealing with specialized conflict include the juvenile courts, ombudsmen, mental institutions, and welfare agencies. Private agencies which also provide direct conflict management services include the National Dispute Settlement Center, family counseling centers, mental health centers, clinical therapists, psychiatrists, ministers, claim departments in private enterprises, attorneys, insurance companies (automobile, liability, etc.), and many individuals who perform in both official and unofficial capacities.

The study of conflict

Conflict and efforts to manage it have existed for a long time. Efforts to better understand conflict, the role it plays in a society, and how best to manage it as an aspect of the overall growth or decline of a culture is relatively new and as yet largely unexplored and underutilized. Perhaps one important factor which has served to inhibit the study of conflict and its management by institutions, governmental agencies, and specialized groups is the reluctance of those bodies to become involved in emotions, feelings, and other affective states of being which constitute a major aspect of conflict and its management.

BALBIR

A fifth year Sikh boy in my form wants to cut his hair and stop wearing his turban. His father will not allow him to do so. Balbir, the boy, cuts his hair, leaves his turban off at school, and puts it on again when he goes home. His father discovers what he has done, is very angry, beats him, and insists that he should wear his turban at all times. Balbir, already truanting occasionally stops coming to school altogether, and doesn't always go home at night. His sister rings me, and asks me to come and talk with her Dad. I go, and Balbir's father says 'The boy is foolish. He turns his back on his own culture, and by doing this he thinks he will become English. But the English won't accept him, he can't change the colour of his skin. He will be wanted nowhere.' What do I reply?

Educational institutions could assume a responsibility to provide people with the intellectual, cultural and emotional insights, skills, and processes needed to manage the conflict which occurs in their personal, social, economic and political lives. Such a responsibility if undertaken would include the development of materials about human conflict and how people could manage their conflicts in increasingly constructive ways. Fulfilling this responsibility and taking advantage of the opportunities to lead in the development of effective

conflict management strategies would be a difficult task. As with any new endeavor there would be contrary points of view as to what should be taught, how it should be taught, who should teach it and not, least important, whether an adequate understanding of conflict and its management can be taught. I believe that it is possible, and perhaps essential, if we are to reduce the incidence of destructive conflicts and to constructively use the energy created by conflict.

FRANCIS TRUSTY

Francis Trusty is a professor in the department of educational administration and supervision, University of Tennessee. Further information about his survey of approaches to the management of conflict, particularly in organisations such as schools, can be obtained from him at 228 Henson Hall, Knoxville, Tennessee 37916, USA.

"Well researched and highly readable reports . . . required reading for anybody claiming to be a radical."

—John Papworth, *Resurgence*, February 1977

The

MINORITY RIGHTS GROUP'S

Latest Reports:

- ARAB WOMEN
- WEST EUROPE'S MIGRANT WORKERS
- JEHOVAH'S WITNESSES IN CENTRAL AFRICA
- CYPRUS
- THE ORIGINAL AMERICANS: US INDIANS
- THE ARMENIANS

Available from:

MRG, 36 Craven St., London WC2N 5NG
and most good bookshops

Price 45p each plus 15p post and packing

Stuart's first year

Ivor Goodson, University of Sussex, England

To use a metaphor from the cinema, it could be said that the first two articles in this issue of *The New Era*, by John Rae and Francis Trusty, show the issues in long shot. They are, that is to say, general overviews. But now, with this article, the camera zooms in. The focus is on one particular classroom, one particular pupil, one particular sequence of work. The article certainly stands in its own right. Also it can be read as a case-study illustration of theoretical points made by John Rae and Francis Trusty.

At the time that he wrote this article Ivor Goodson was teaching at a comprehensive school in a new town near London.

Introduction

I work as a first year tutor in a New Town Comprehensive school. My tutorial work, combining the academic and pastoral functions, gives me a total of just over two days a week with my class; the rest of the week I teach my specialisms of History and Community Studies to fourth, fifth and sixth year classes. The timetable in the first year combines large 'blocks' of interdisciplinary time (e.g. humanities, drama, music) with smaller amounts of specialist time (e.g. Science, French, Maths). My class lessons take place in the large blocks of interdisciplinary time. The curriculum in this area balances some teacher-initiated humanities theme-work with a range of student-initiated topic and project work. Each class teacher is broadly left to work out the balance of these styles of working with the interests of his own students in mind.

Stuart has been a member of my class since the school opened last autumn. He is twelve years of age and lives in a council house in a small railway township (his father is a train driver). It is a very self-contained community and Stuart reckons that he would like to settle there. Once he 'used to know everyone on the High Street' when he went shopping but this exclusiveness is breaking down as the New Town is built in the surrounding areas.

In this report I want to describe the type of work that Stuart has been doing in my class and his opinions and perceptions of this, and other, school work. My intention is to try to illustrate the substance and 'feel' of classroom relationships which might broadly be defined as collaborative, co-operative or even reconstructionist: where teaching and learning centres on a mutual exploration of certain areas of concern.

Stuart's school record was not too good when he

came to us. He was seen as a 'troublemaker', 'a temperamental child'. He remembers running away from school one day and many times being tied to his desk because of his tendency to disturb other students. In my initial interview with his father and mother and him I was nonetheless impressed. I wrote that he 'seemed to have a good relationship with his parents, who are affectionate and concerned. He is a perceptive, intelligent kind of boy I suspect. Has a fast mind, will demand attention.'

Teacher's Report

In class Stuart emerged as a fairly combative, active, animated student. When he was interested his work often bordered on the exceptional. As the first term progressed it became clear that, like many other students, he was less likely to be interested in the work I initiated than in that work which he himself chose. I decided to let him work through some of his ideas to see how far they would go. He wanted to study 'Lorries' because 'I like machines and vehicles and things like that and I like to find out how they work.' In the first few weeks Stuart wrote off to a number of lorry manufacturers and took notes from books in the school resource centre. In this initial period most of his work focussed on finding out the main facts about certain lorries, their design and specifications.

As he said when we first talked, Stuart wanted to find out how the parts of the lorry worked — he began with their engines. I don't have a very mechanical turn of mind but he managed in five minutes to successfully explain to me how a gas turbine engine works. He later summarised this explanation in his book: 'Paraffin, diesel and oil give off gas when burned and in a turbine the gas is used to drive it. Firstly the fuel is pumped into the turbine. A sparking plug is then used to ignite the liquid. The gases given off have a high pressure and they turn the vanes which are fixed onto the shaft and the shaft moves.'

At this stage (about half way through the first term) I had to consider the general balance of Stuart's work. Whilst some students like Stuart were continuing their own studies, others in the class were completing work I had initiated on other societies e.g. the Egyptians, the Romans. Although wanting Stuart to sample some of this work I did not wish to interrupt his project just when he was getting fully immersed. Together we decided to delay the work on comparative societies until after Christmas.

The work on lorries became more detailed. For in-

stance, he produced an elegant description of the electrical system of a lorry, he interviewed a number of lorry drivers at the local transport cafe; he carried out a census of lorries and summarised the findings in graph-form. In the final week of term he wrote an article entitled 'Will the Metal Monsters spoil the country?', which speculated about the various effects that lorries have on buildings and the countryside. The finishing touches and indexing were completed in the Christmas holiday.

In the term following Christmas Stuart worked through the comparative societies worksheets on the Egyptians, the Romans and the Chinese. This work was adequate but somehow uninspired — he seemed to complete it out of a sense of duty not of commitment or interest. The latter returned in the later weeks of the term when he worked on a project on Railways. This project took on a more practical turn than the lorries work and he spent some time collecting and restoring old railway lamps.

In the final term alongside some environmental studies of the local woods and some work I introduced on problem solving, Stuart began a project on bottles. His initial interest was similar to that expressed when starting his work on lorries and railways: 'I could find out a bit more about the bottles that I dig up, and what to collect and what not collect, and the dates when they were made.'

He began by investigating the items which he dug up in his own time. There were a range of bottles of which he traced the history in books. In doing this he also began to assemble information on the changing techniques of bottle-making. He also dug up a number of coins and a token from an inn in Glamorgan. In the latter case he received an elegant description of the use of tokens from the present publican of the inn in question.

After the initial finding out stage Stuart's studies began, as with lorries, to broaden and deepen. He produced a long report on 'how to find a bottle site'. Finally he carried out more research on bottle-making and in his report on this produced an embryonic theory linking historical periods to changing technologies.

At the end of the year I felt I knew a good deal about the way Stuart tackled problems, about the pattern that his enquiries took. I felt his enquiry skills were considerably improved and certainly that his ability to read, write and express himself had progressed markedly over the year. Most importantly I felt that I 'knew' Stuart and how he learnt and that I was in an extremely good position to help his studies progress in the future.

Student's Report

At the end of the year I asked Stuart to write his own report of the year's work at school. I also interviewed him twice. This is a summary of his findings.

Stuart's main theme was the difference between carrying out his 'own' studies and projects and doing work the teacher set:

'I feel that doing my own project gives me freedom of work, but with a school-made project the work is limited a small way round the subject in the project.'

'If you have a choice of what you do . . . you can broaden it from your own point, keep moving out into different fields.'

'With a self-planned project the work can be extended far round the subject in question making the project far more interesting.'

As well as the sense of breadth and control offered by his 'own' project Stuart repeatedly refers to the feeling of involvement:

Ivor: Most of the kids in the class if you give them a booklet would do it, wouldn't they?

Stuart: Yeh they would do it but you wouldn't get as much . . . wouldn't get . . . they wouldn't do it really well, they'd just get by, with as least as they can.

Ivor: They'd just what?

Stuart: They'd just get by, get through it, writing as least as what they can . . . that's what I did anyhow.

I do not condemn worksheets and books for they are made to make us interested but they don't . . . that's why I agree with self-planned projects . . . I am happy to do a project which has been planned and written by me and is all my own work rather than working from a booklet which has just questions asked planned by teachers.

Stuart's perception of the teacher/learner relationship is fairly clearly expressed:

'Talking to your teacher while working through a project is a great idea. New and interesting ideas come out from both pupil and teacher through just talking.'

'Talking about the project when it grinds to a halt is a help. I know this has happened sometimes to me. The teacher will get the project going again.'

In his report Stuart links these two points together.

'I would like to see a joint effort by teachers and pupils in making a project with ordinary school work. Everybody works on the same questions and tasks, but we all have different tastes, but we all do the same work.'

IVOR GOODSON

Ivor Goodson has worked in two comprehensive schools, and with the Environmental Education Study at the University of Sussex. He is currently based at the Centre for Contemporary European Studies, University of Sussex.

Trials of the young teacher

Marion Flood, Centre for Social Education, England

This contribution by Marion Flood is, like Ivor Goodson's article, a reminder of what many school classrooms are nowadays really like. Here is one of the actual contexts in which the 'rediscovery of virtue and hope', of which John Rae writes in his article, has to happen if it is to happen at all. Equally, here is one of the places where the dynamics of conflict outlined by Francis Trusty are to be seen, and where skills and strategies to manage conflict are to be exercised.

The article refers to a series of cartoon-type sketches which Marion Flood has been developing for use in her work with young teachers and with student teachers. Some of the sketches appear on pages 102/103. For more information about them, and about the ways they are used in discussion and role-play exercises, please write to Marion Flood at the Centre for Social Education, Nansen House, 64 Millbank, London SW1.

When I first set my anxious foot inside a classroom, aspirations and reality met, did not take to one another, and clashed disastrously. I did not even know how to pick up the pieces . . .

I was inconsolable in my proven inadequacy until the day I dared venture through the closed door of a neighbouring classroom to catch a glimpse of the haven of happy and hungry learning that surely lay within. The scene I discovered was, however, all too familiar, and yet comfortingly so: I was no longer alone with my problems. As more doors opened to reveal further variations on the theme of the floundering teacher, I discovered too that the difficulties so many teachers experience are perhaps less often symptomatic of an individual's inexperience than of the unmet necessity for a fundamental re-think about what, how and where children need to learn.

Until recently, teachers have not really had to face such questions. With the extended family, church and others sharing the responsibility of educating the young in an environment where values were anyway more clear cut, the school's task was clearly and narrowly defined. Now that these community structures are fragmenting, there is a lack of cohesion in terms of values, expectations and care for the young. There is a resulting pressure on the school not only to achieve good academic and 'moral' standards, but also to cope (which it cannot possibly do alone) with problems such as vandalism, delinquency and boredom that arrive on its doorstep daily. And who then, chameleon-

like, takes on the role of parent, value-carrier, scapegoat or magician? The teacher, of course, against odds of forty to one and with little room to manoeuvre.

The sketches reproduced here are examples taken from the beginning of a series we are developing to try to prepare new teachers for this situation. The first step is to help teachers recognise some of their problems as common to many of their colleagues rather than the hallmark of their own particular talent for miseducating. Hopefully, this may begin to reduce the anxieties, panic and confusion which block a person from making a reasonably objective analysis of what is going on and from finding a clearer perspective.

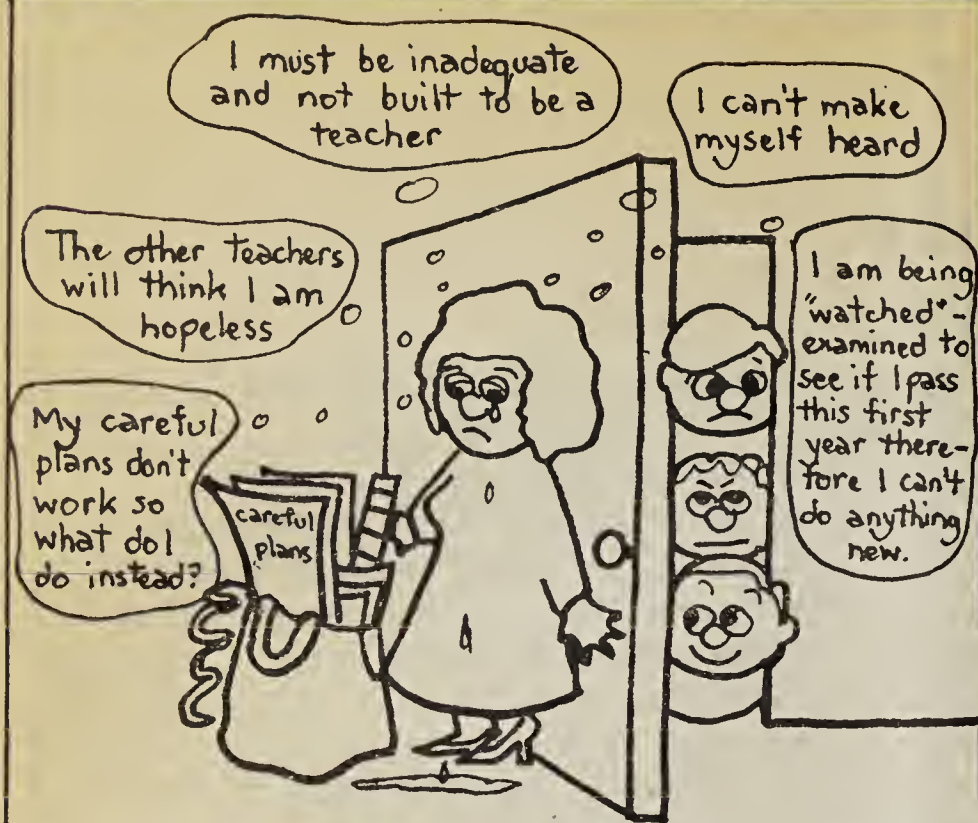
The second part of the series is more concerned with the know-how of Social Education. It is becoming increasingly essential to regard living as a skilled job and for schools to look at the role they can play in preparing the young for it. We consider the taking of responsibility to be the only real maturing factor and, in view of the influence of the peer group, the best people to sort out some of the problems of the young are the young themselves.

Social Education is concerned with the skills they will need to do this; amongst these are the skills involved in handling conflict constructively, working in groups, understanding and undertaking leadership, examining prejudice and imposed stereotypes, the dynamics of violence, apathy and scapegoatism. The most important aspect of such an education is the practical aspect — what can the young do, by themselves, with a little help; and with substantial help from others.

There are, however, no gurus or specialists in the fields of apathetic communities, replacement of the extended family, frustration or other societal problems; nor would ready-made answers lend themselves to an outcome where it is essential that young people learn how to take responsibility and find answers themselves, particularly for the future and its unforeseeable problems. Since there is no such animal as a Social Education Expert, we are all learners. These sketches are not, therefore, a cut and dried set of answers but a still-developing, practical set of guidelines which we hope will help enable people of all ages and academic backgrounds who want to become social educators.

Marion Flood has taught in various London schools, and is now working for the Centre for Social Education. Some of her sketches for young teachers are reproduced here on pages 102 and 103. In the preparation of them she was assisted by Jean Hatchwell.

Some crisis points for the new teacher . . . ?



I am alone in a room with 40 kids and for the first time in my life I am fully responsible.

Isolated?

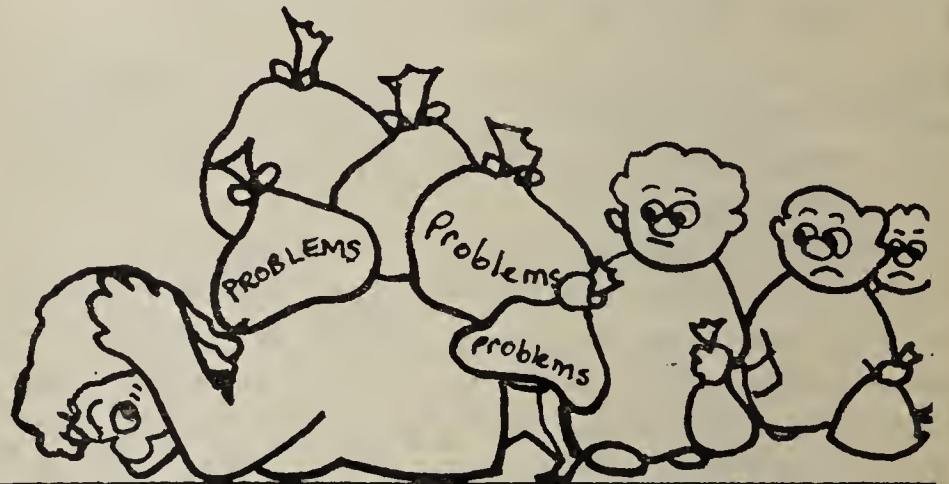


I'm in a schizophrenic situation - caught between my ideals and the present situation



and I'm not even sure what my ideals are: should I be "authoritarian" or "progressive"? I switch between the two.

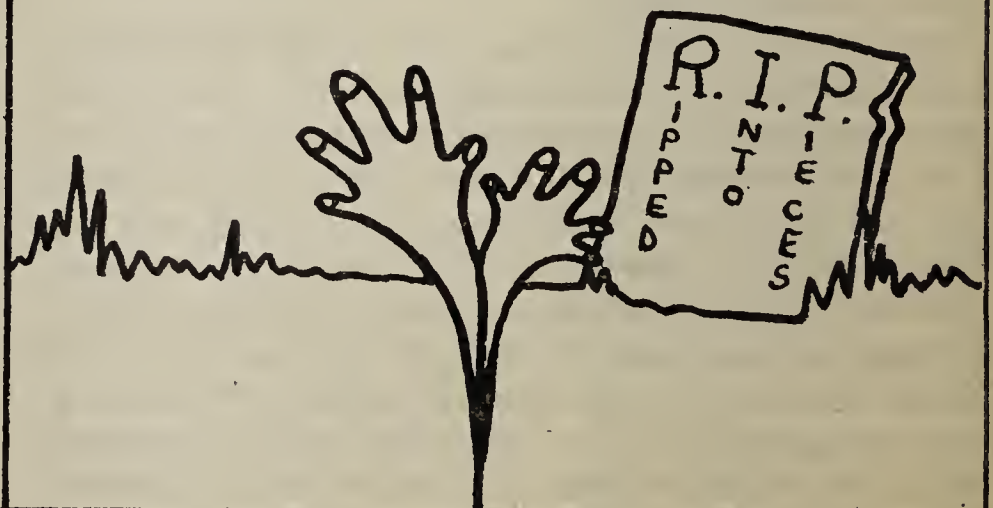
They bring their problems from outside - I know nothing about them, I can't handle them. I was bored by "sociology" at college.



Increasing fatigue leading to increasing difficulty in getting out of bed in the morning. It becomes a relief to dream up illnesses and use them as the excuse for an occasional day off: then permanent 'flu adds to the permanent guilt.



I feel totally consumed!



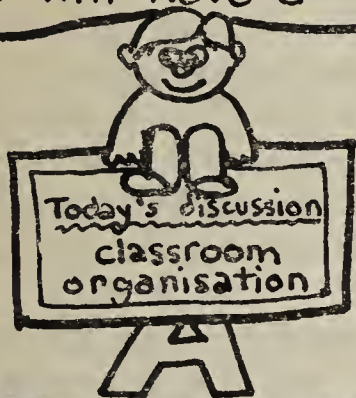
As crises grow - panic, anxiety ensue, are infectious and the children catch them. What can she do about it? No one seems to be able to tell her, or if they do, none of it seems to work - thus increasing her feeling of inadequacy.

The expected problems of de-stereotyping yourself as an authoritarian teacher i.e. what is bound to happen and therefore shouldn't cause anxiety at least not too much:

You want to "have a discussion" BUT - the kids won't be quiet on command - especially since you are not using the same phraseology as the previous teacher: to do so (e.g. "freeze all of you") would revert the kids to their stereotyped reactions.

Kids will insist on changing groups a lot of the time which will thwart all your plans - they push out isolates, go on strike, storm off home - "after all, you said it was up to us to organise ourselves."

You will have a HORRIBLE LOUSY DAY just when things were going so well.



The Headmaster will walk in when the situation is at its worst - other teachers will give you friendly advice on how to "make order out of your chaos."

There will be a lot of noise and mess and only the "good girls" will want to tidy it up - they'll tell you it's the cleaners' job or yours and - short of barring the door with your exhausted self - you won't stop them going at 4, leaving chaos.

Kids will test what it takes to revert you to stereotype. Swearing at you, running out of class, not listening until they are ready to, climbing on furniture. Guaranteed to make you horribly nervous.



You have talked change, but then you are still in the position of having to enforce certain rules: the children's reaction: revert to mobbism, chanting, refusal to go to assembly, etc. "After all, we agreed it was useless. You get it changed first."

The children will think you are weak because you are not "strong and able to organise us like our last teacher."

"I told my mother we have a lovely time with you. We don't do anything except play around, but she said: "wait 'til I see that teacher..."



World Education Fellowship: notes and news

J. R. BELLERBY — benefactor of the Fellowship

Jack Bellerby had a distinguished career as economist, educator, international civil servant, research worker in agricultural economics. He was a writer of repute, his range remarkable. He was awarded the Military Cross in 1917. In 1942 he was seconded from Glasgow University to the Ministry of Food; subsequently he was invited to join the Oxford Institute of Agricultural Economics Research. Tribute to his career has been paid in the national press. What follows is an attempt to acknowledge his links with, and generosity to, the Fellowship.

In 1950 Jack Bellerby came to our office to discuss a script he had written for an educational film. A close association quickly developed through Education Services, the charitable trust he had founded in 1930. With the full concurrence of the Fellowship, I accepted responsibility for its administration. The NEF, the ENEF and **The New Era** all benefited, financially and intellectually, from Bellerby's interest.

Throughout his life Jack Bellerby had a deep concern for the theory and practice of education. The Fellowship gave him a vehicle for the development of some of his ideas. He had a genius for delegating work and responsibility. He quickly realised the significance of the Fellowship's Group Work; its enquiry into Adult-Adolescent communication; its work for international understanding; its conference techniques — seeing for all these a wider application in the field of industrial relations. He seized upon its interest in the work of individuals and organizations whether linked to it or not, and he inaugurated the Book Scheme to seek out new publications relevant to any aspect of education, commissioning the Fellowship to administer it. He supported the school-without-walls project. Only a few weeks before his death he was eagerly enquiring when the Peggy Volkov memorial volume — **Education for Self-Understanding** — would be ready. He realised its possible significance in the extension of democracy in industry.

In some ways, his retirement was the most creative part of Jack's life. Problems of social behaviour, the need for a religious basis for living, concern for ecology and the environment, apprehension at the apparently uncontrolled spread of anti-biotics in medicine and in farming, revulsion at the insensitivity and ultimate folly of some aspects of factory farming — these and a number of other interests occupied his thoughts and prompted his actions.

Lists tend to become tedious, but tedium was unknown to Jack Bellerby. At 80, he was young at heart, vigorous in mind, still a challenger, an innovator, a catalyst, a seeker after illumination. Still hard at work, concerned at the ambivalences of the Helsinki Agreement and writing to try to dispel them; concerned at the violence in the world and its lack of moral fibre, writing a full length book, **History and Modern Action of the Holy Spirit**. A typescript chapter

before me is headed **Current Social Concerns: Population**. Practical as ever, and a superb teacher, it is impossible to estimate how many people he has helped. War had sharpened his social conscience. Surprised to find himself alive in hospital in 1917, but minus his right arm, he argued that he must have been spared for some purpose; that he must discover it, and get on with it. He did. For over 60 years.

J. B. ANNAND

THE GREAT DEBATE

A letter from the English Section of the World Education Fellowship to Mrs Shirley Williams, MP, Secretary of State for Education and Science.

Dear Secretary of State,

The Council of the English Section of the World Education Fellowship (ENEF) has instructed me to convey to you its firm support and approbation of the initiative you have taken in inaugurating the National Debate on Education, and its particular interest in the four topics detailed in the background paper for the regional conferences.

A number of ENEF members have taken part in these conferences by virtue of the positions they hold in the national and regional public and professional bodies whose representatives were invited to attend.

The ENEF Council is concerned on behalf of the general membership of the organisation in the sequel to the regional conferences, and the extension of the Debate on a national scale that will bring to bear on the problems the knowledge and experience widely diffused among individuals and voluntary organisations interested in their various ways in the bringing up of children in the society of to-day for the society of tomorrow.

By reason of its aims and wide basis of membership ('All concerned in the renewal of education, from nursery school to university, and beyond that to the whole span of human life'), the ENEF holds a special place among these voluntary organisations. For over fifty years it has formulated views and supplied evidence to the consultative and advisory councils appointed by the Board, Ministry, and Department of Education to report upon educational matters.

Its submissions have carried weight for a number of reasons. From its foundation in 1921 by the educational pioneers of the early years of the century, the ENEF has attracted the membership of people competent to express views on the changes and reforms in education that are necessary to keep both theory and practice abreast of advance in the human sciences and of the needs of society in an age of accelerating change.

The ENEF serves no sectional interest but offers a forum to all, and, by reason of its aims, especially to those whose insights or research suggest changes or innovations in practice. In its appraisals the ENEF gives

The Visitor looked out across the valley. He saw among the houses occasional large buildings without spire or tower. About almost all the buildings lay, like a great moat, an enclosed space covered in asphalt.

'What do they make in there?' the Visitor asked.

'They make young people into better and wiser people' his guide replied. 'They call them schools.'

'How do they do that?' said the Visitor.

'Well, that depends,' the guide answered carefully. 'Adults stand in front of the young people and tell them things; at other times they arrange ways in which the young people can find out the things they want to tell them.'

'Do they tell them how to behave?' said the Visitor.

'Yes,' said his guide, 'but that usually happens when they don't behave as they ought to in the school.'

'How ought they to behave?' asked the Visitor.

The guide smiled. 'In some schools they come and go as they like. More often they can't move during the time the adult addressing them is talking — and certainly they mustn't talk!'

'Very polite,' said the Visitor. 'And how long does this adult talk for?'

'Anything up to forty-five minutes at a stretch,' said his guide.

The Visitor was shocked. 'That's a terrible long time for a person to be silent and still. What happens if they don't behave as the adults wish?'

'This varies. Some places understand. But in many schools they punish the young people — sometimes they hit them with a piece of wood or leather.'

'Do many young people go to those places?' said the Visitor.

'They do, you know,' said the guide. 'They make them go by state law.'

'I'm surprised they don't smash up the schools,' said the Visitor.

The guide smiled, 'They do sometimes. But there's just enough schools around where everything goes well and the people really get on to make everyone believe that schools are a good thing.'

'Why did they ever think they were a good thing?' said the Visitor.

'It wasn't so much that they were so good, but just that what was happening before was so awful. Youngsters were just like serfs before, they say, making a few pennies for employers and parents, and not knowing anything about anything. So they set up these places to fill up young people's time and to teach them things.'

'It doesn't sound as though they learn much,' said the Visitor.

'They can learn certain things,' replied the guide. 'But they don't learn much about living with people and becoming confident about themselves. The whole problem was that having decided that every youngster was going to school for a certain number of hours for a certain number of days in the year, they then had to fill that time. And they only had a certain number of specially trained adults to put with the young people. So they just split up the young people among the adults and left them to get on with it. The adults had dozens of young people to contend with and started behaving in peculiar ways. And they never stopped.'

'Couldn't they get more adults?' said the Visitor.

'But these were supposed to be extra-special adults and they cost a lot of money to train. Using other people wasn't supposed to be any good . . .'

'Then couldn't they change the basis of things?' said the Visitor. 'Perhaps you needn't have one of these special adults with a young person every hour of every day they're at school, or perhaps . . .'

The guide interrupted. 'They could do all sorts of things. Just for a start they could start planning with the idea that they're supposed to be making people and work backwards from that to working out how young people should spend their time.'

'Sure as hell its hard to make better people in factories, even learning factories,' said the Visitor. He watched wide-eyed as the buildings disgorged hundreds and hundreds of girls and boys, young men and women — for it was 3.45 — all heading for the bus-stops.

'You're right,' said the guide 'they became stuck with schools and stopped thinking . . .'

The WEF conference and AGM this autumn will take place on Saturday, 22 October. The title: Education — Fulfilment or Betrayal? James Hemming will introduce the discussion, starting at 10 am. AGM will follow after lunch (buffet available) at 2 pm.

The place: Clarke Hall; London University Institute of Education, Bedford Way, London WC1.

New Editors

New Era has two new UK editors to work in the team co-ordinated by Tony Weaver:

Michael Wright, MSc., is a lecturer in Physics at Goldsmiths' College, University of London and for some years has been a member of the Ideas board there. He has travelled widely in Europe, Africa and the Americas and was a research fellow at the University of

Victoria, British Columbia.

Nick Peacey works in an LEA funded education scheme for those of school age who stayed away or been suspended from school. He is Chairman of School without Walls group, Chairman of the Society of Teachers Opposed to Physical Punishment and a Council member of ENEF.

Hard times again

David Holbrook

When Mr Callaghan made his speech about education, and the debate about returning to the 'Three R's' began, I was teaching Dickens' marvellous novel, **Hard Times** to students. Was the Prime Minister echoing Thomas Gradgrind?

'Now, what I want is, Facts. Teach these boys and girls nothing but Facts. Facts alone are wanted in life. Plant nothing else, and root out everything else. You can only form the minds of reasoning animals upon Facts . . .'

'Thomas Gradgrind, sir. A man of realities. A man of facts and calculations.' In his school, children were thought of as little pitchers, to be filled with facts.

Isn't there something of Thomas Gradgrind in Mr Rhodes Boyson, MP, who really does seem to believe that at the centre of education is a body of information, to be conveyed to the little pitchers? He has an aggressiveness somewhat parallel to that of Mr Gradgrind.

'He seemed a kind of cannon loaded to the muzzle with facts, and prepared to blow them clean out of the regions of childhood at one discharge. He seemed a galvanizing apparatus, too, charged with a grim mechanical substitute for the tender young imaginations that were to be stormed away.'

The opening scenes of **Hard Times** are great comedy. But they have a serious purpose, which becomes more apparent every time one reads the book. Dickens was aware of a kind of knowledge, and a kind of human creativity, which meant nothing to the utilitarian calculus of his time, or ours. There was an unholy partnership in Victorian England, between the pragmatic philosophy of a Gradgrind, and the windy blustering energy of the mill-owner, Bounderby. Both display nothing but contempt for the personal life, for the inward life — and the **moral** life — of human beings. When a workman comes to Bounderby with a personal problem, of social ostracism or a broken marriage, he is given a punitive moral lecture, ordered out, or dismissed. When faced with the deep intuitive knowledge of the circus, from one of his pupils, Thomas Gradgrind seeks to crush it.

'Girl Number Twenty,' said Mr Gradgrind, squarely pointing with his square fore-finger, 'I don't know that girl . . . What is your father?'

'He belongs to the horse-riding, if you please sir.'

Mr Gradgrind frowned, and waved off the objectionable calling with his hand.

'We don't want to know anything about that, here. You mustn't tell us anything about that, here. Your

father breaks horses, don't he?'

The mysteries and the utilitarian

The circus, horse-riding community is not to be mentioned in Mr Gradgrind's sphere, because it stands for all those dynamics of warm community life, of 'play', of accomplishment — useless accomplishment — that goes with art, with 'life' with the skills of the body, with all those meanings and dynamics explored, as a central aspect of human existence, by such modern philosophers as Maurice Merleau-Ponty in **The Phenomenology of Perception**. They stand for the mysteries of being-in-the-world. Dickens's genius was to put the best expression of what this means, in the end, in the mouth of Sissy's manager, the boozy Mr Sleary: 'It theemth to prethent two thingth to a perthon, don't it, Thquire,' said Mr Sleary, musing as he looked down into the depths of his brandy and water: 'one, that there ith a love in the world, not all Thelf-interethth after all, but thomething very different; t'other, that it hath a way of ith own of calculating or not calculating, with thomehow or another ith at leatht ath hard to give a name to, ath the wayth of the dogth ith!'

At this Mr Gradgrind looks out of the window and makes no reply, because his world has come to ruin, despite the integrity with which he holds his utilitarian philosophy. The ruin overtakes him because he puts 'fact' before love and imagination.

At the beginning of the novel, Sissy cannot define a horse. Bitzer, who is a perfect product of the system, can: 'Quadruped. Graminivorous. Forty teeth, namely 'twenty-four grinders, &c.' 'Now,' says Mr Gradgrind, 'girl number twenty . . . you know what a horse is.' But, evidently, Sissy knows perfectly well what a horse is, since she was brought up with those who rode horses, and balanced one another on horse's backs, in the circus.

Dickens is trying to point to two different kinds of knowledge, and his work is of immense educational relevance — immediate educational relevance, to our time.

People versus actuaries

The kind of 'factual' education to which Mr Gradgrind adheres belongs to a world which, since the Industrial Revolution, has increasingly seen human life in terms of 'functional man'. Indeed, the world itself, in this modern view, consists not of our experience of it, from the unique perceiving 'I', but of entities apprehended in the mass by mathematics.

When Gradgrind's 'daughter is 'to be married to Bounderby, there is a certain discrepancy in age. But, in the light of the calculations of the actuaries, it disappears. 'I find,' says Gradgrind, 'on reference to the figures, that a large proportion of those marriages (i.e. in the statistics) are contracted between parties of very unequal ages . . . among the Calmucks of Tartary, the best means of computation yet furnished us by travellers, yield similar results . . .' But what are the Calmucks of Tartary to the heart of a girl?

Sissy Jupe does very badly in the Gradgrind schools. When she is presented with statistics, showing that only a small proportion of those travelling by sea actually get drowned, she cannot help thinking about the misery of their relatives. She is a bad pupil, who doggedly and wickedly thinks about the individual human experience of the world, and the quality of the individual life, about 'life'.

Mr Gradgrind's smallest children are named Adam Smith and Malthus. But his main mentor is Jeremy Bentham. The philosophical point Dickens is making is clear from John Stuart Mill's account of Bentham: 'In many of the most natural and strongest feelings of human nature he had no sympathy; from many of its gravest experiences, he was altogether cut off; and the faculty by which one mind understands a mind different from itself, and throws itself into the feelings of that other mind, was denied him by his deficiency of Imagination.'

If, as Coleridge believed, 'The primary Imagination . . . (is) . . . the living power and prime agent of all human perception,' then an education which does not make the training of the imagination central in its curriculum will fail, and prove ineffective. If the utilitarian calculus of our industrial society is extended to the attempt to train the human soul, then this society itself will break down. This is Dickens's important message.

In Mr Gradgrind's classroom, imagination is actually denounced and driven out. That's a horse. 'Now, let me ask you girls and boys, Would you paper a room with representations of horses?'

After a pause, one half of the children cried in chorus, 'Yes, sir!' Upon which the other half, seeing in the gentleman's face that Yes was wrong, cried out in chorus, 'No, sir!' . . . as the custom is, in these examinations.

Of course, No. Do you ever see horses walking up and down the sides of a room in reality — in fact? You are not to see anywhere, what you don't see in fact. This is the new discovery.

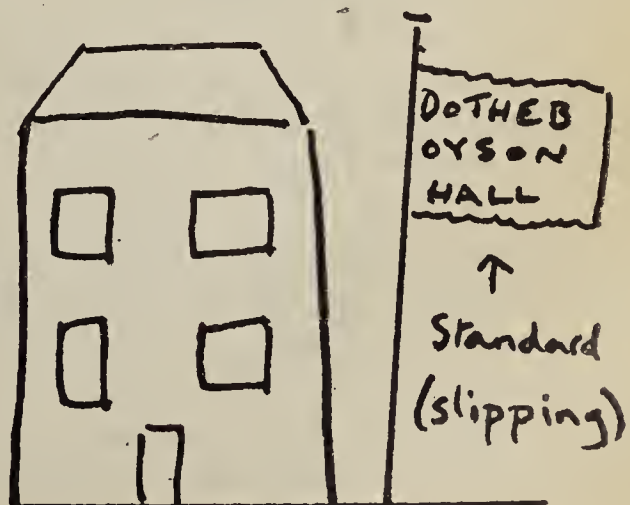
But there is something else. It has to do with 'those subtle essences of humanity which will elude the utmost cunning of algebra until the last trumpet ever to be sounded shall blow even algebra to wreck.' And Dickens' works out in the drama of his moral fable what the consequences are, of an education which neglects these essences. Louisa Gradgrind marries Bounderby, for whom she has only loathing and con-

tempt. It doesn't matter, to her deadened view of life. And so, when she is exposed to the blandishments of an egoist who seeks to seduce her and destroy her marriage and her life, she does not know how to make choices. She does not know, she tells her father, whether she should be ashamed; she does not know how to save herself. In the end she never has a good relationship, no children — and her future is relieved only by the radiance of Sissy. But at the end Dickens makes this profound comment: Louisa was never to see herself a wife — a mother — 'lovingly watchful of her children, ever careful that they should have a childhood of the mind no less than a childhood of the body, as knowing it to be an even more beautiful thing, and a possession, any hoarded scrap of which is a blessing and happiness to the wisest . . .'

The childhood of the mind

The great achievement of our educational system, in the last half century, has been to recognise the primary need for children to have 'a childhood of the mind' — and that this is a question of the training of the imagination, so that they can become aware of what is going on in other minds. In **Hard Times** the lives of the protagonists are seriously damaged, by the exclusion of imagination from their life and training as children. Because of this, when faced with moral issues, they do not know how to act. Not only does this make them impotent in personal relationships, so that Tom, Gradgrind's son, simply betrays Louisa to the man who toys with the idea of seducing her. And Tom himself, brought up on the principle of self-interest, cannot see why he should not rob Bounderby's bank. In this development, we have a glimpse of the deep and radical inadequacy of the predominant philosophy of our society, which is still essentially Benthamite. Inspired by the calculating belief that all that matters is self-interest and a utilitarian, acquisitive approach to life ('You've never had it so Good'), people at large increasingly fiddle, steal, and live at the expense of others — until all our symbolic systems seem threatened with collapse, together with our values, meanings, and consideration for others.

Sometime, to my dismay, the rise in violence among youth is blamed on 'progressive methods' in schools! And now, in the wake of political campaigns like those



of the 'Black Papers', we seem to be faced with a 'retrenchment' away from informal and creative methods. This could be disastrous. The school in fact is often the one centre of humanness in a child's life, the one experience of care and gentleness. By comparison with the grim streets around, the best schools display a delight in the 'subtle essences', by imaginative paintings and poetry all round the building. If we wish to see the real threat to the 'childhood of the mind', we can perhaps study tapes of the response of eleven-year-old girls to the Osmond hysteria, or watch the trivial rubbish many children watch on television for six hours a day. We may consider what Dickens would have said, about the sadistic and obscene films, which many children, at the age of eleven, see as a 'dare', in the natural course of events. Here is a corruption the Black Paper people never mention.

If we look at these new influences on their imaginations, we could conclude that our children and young people ought to be utter barbarians. Anyone who is moved by **Hard Times** can only be sickened by the immense education in evil and hate given to children today by the media. By contrast, their schools, especially where imaginative disciplines are properly organised, are often little Athens, where the solemn emphasis Dickens makes on the need for a deep and rich imaginative life in childhood is fully understood.

If a child's imagination is inspired, he will produce remarkable writing, paintings and poetry, dances, mimes, and music. Once this flow is established, the teacher has, of course, to improve it, edit it, make the punctuation good, and train articulateness of a 'practical' kind. But Dickens is right: if the imagination is stifled, on utilitarian lines, or in the name of the world of facts and 'vocation', children will grow up to be **ineffective**, unable to realise their potentialities, or to understand others, in situations at home or work. Mrs Shirley Williams says we must not give up the advances of the last twenty years. Let us hope that the government will accept this. It would be a sad waste of our cultural resources if political pressures from present-day Gradgrinds led to any cutting back of the valuable attention in our schools, to the imagination, creativity, and the 'childhood of the mind'.

David Holbrook was born in 1923 at Norwich, and read English at Cambridge. He has worked in adult education, and has taught in school and university. He was a Fellow of King's College 1961-5 and a senior Leverhulme Research Fellow 1964-5. In 1970 and 1976 he received an Arts Council grant. His work appears in **Penguin New Poets 4, The Pelican Guide to Literature, Discrimination and Popular Culture, Human Needs and Politics**, and other symposia. He has lectured in America, Germany and Australia. He is married with four children, and lives near Wandlebury. His best known educational book is **English for the Rejected**.

Obituary

E. W. Golding

Last year, World Education Fellowship in South Australia lost a valued and inventive life member when E. W. Golding died. Ned Golding, as he was known to South Australians, had been a member of the executive committee of the South Australian Section from 1960 to 1971, which service included two years as president. In the seventies, he was a member of the executive committee of the Australian Council of World Education Fellowship and editor of *New Horizons* for four years.

It was not only Ned's loyalty to World Education Fellowship that made him so valuable, but more so his organizing skills, his inventiveness and his ability to involve others actively in the work of World Education Fellowship. His period of presidency, 1967 and 1968, was probably the most productive of the sixties. Fortunately, his influence pervaded the whole of the sixties. Ill health finally forced Ned to give up the editorship of *New Horizons* and to withdraw from the executive of the Australian Council.

Ned Golding was probably better known as a headmaster of primary schools, a master of method in demonstration schools and as president of the South Australian Institute of Teachers. It was his foresight in the latter institution that led it to purchase its own headquarters. During the sixties he became more widely known throughout Australia and overseas through his work with Dr Zoltan Dienes in mathematics in primary schools. The period of co-operation produced text books and pamphlets and took Ned Golding as a consultant in primary mathematics to other Australian States, to Quebec Province and later to the Marianas.

He could use a biting, almost brutal tongue, in discussion when it suited his purpose; yet withal he was a compassionate man with a genuine concern for the welfare of children and members of his staff. Indeed I respected Ned Golding most for his ability to develop the talents of teachers on his staff. Teachers of seemingly average ability became very competent, others became outstanding while with him. A number of very successful headmasters owe much of their success to the period they spent with Ned Golding.

Ned Golding was also a fellow of the Australian College of Education, yet his greater and longer lasting love was World Education Fellowship.

L. W. WHALAN

Alternative bookshops and alternative publishing

Ann McNiff

The past few years have seen a steady, significant rise in a new kind of bookshop. Often all labelled together under the title of alternative bookshops, they offer a much different service from the usual bookshop. Instead of seeing a bookshop as a purely commercial venture, the people involved have a stronger commitment to what they are selling. This has come about by the fact that the recent years have seen a growth in radical groups and their publications, and radical bookshops were obviously the next step, as there were very few outlets for them previously.

Probably the most well-known of these, in London at any rate, is Centerprise, in Hackney. This bookshop opened in 1971, with the intention of its being the economic base of the Centerprise Community Project. Since it first opened, the bookshop has moved to larger premises, and stocks a wide range of books, with good coverage of such areas as politics, education, women's rights and black liberation. Other projects have grown up alongside the bookshop. One of these, the coffee bar, which adjoins the bookshop, shows that bookshops do not always have to follow the same set pattern. There is also the Community Publishing Project, run by Ken Worpole, which has published a wide range of books written by the local people of Hackney.

Compendium, in North London, although not specifically a community bookshop, offers a wide range of publications that are not easily obtainable at other bookshops. It is particularly good for pamphlets and American publications. Another alternative bookshop, in the same area of London as Compendium, is Rising Free, which specialises in pamphlets. There are also alternative bookshops which specialise very narrowly in one area. Three such bookshops in London, that specialise in publications relating to black liberation are Bogle L'Ouverture, The Bookshop, and New Beacon Books, which also has its own publishing project. Besides providing material that is virtually unobtainable elsewhere, they also act as a focal point for the black community of London.

Publishing

Along with the rise of alternative bookshops has occurred the rise in alternative publishers. Apart from Centerprise and New Beacon, there is the Writers and Readers Publishing Co-operative, which has published books by people who would otherwise have found difficulty in getting their material published by the bigger, older established publishing houses. Counter Information Services (CIS), another alternative pub-

lishing project, produces some well-researched publications on the activities of large corporations and on current political topics.

All this activity and work put into alternative bookshops and publishing hopefully points towards a growth in a peoples' press. It is a concerted movement away from the idea of there being 'them-and-us'. A 'them' who control the machinery of publishing, and an 'us' who have to accept it. This is probably best highlighted in the Centerprise publishing project, where local people can see their thoughts and ideas in print, and therefore having as much validity as the writing of anyone else.

There are many possibilities for this kind of venture in other situations, particularly so in schools. There is already a strong movement among teachers of adult literacy classes of beginning with the learner's own experiences. There are also some schools with their own printing presses and many more which produce their own books and magazines. Many of Centerprise's publications are, in fact, produced by pupils from schools in the local area.

The Corner House

The bookshop that I am involved in has recently been started up and encompasses many of the aims of the above mentioned bookshops. We specialise in a fairly narrow field, that of radical and alternative education, and are in the process of building a comprehensive range of books, pamphlets and magazines on the subject. Because of this specialisation we are not specifically a community bookshop, but hope that we will have something to offer the community. We hope to go on to begin other new ventures related to our topic: a learning exchange, and a publishing project, producing the works of individuals which would not otherwise be printed.

Further Reading:-

1. 'Bringing Books to People' — How to Set up a Community Bookshop. Glenn Thompson (Inter-Action Handbook 4). 50p.
2. Ways and Means — a directory of alternative information sources. (Contains a list of alternative bookshops throughout Great Britain). 20p.
3. The Underground and Education — A Guide to the Alternative Press.* Mike Smith. Methuen. £1.60.

All available at The Corner House Bookshop, 14 Endell St., WC2.

Bookshops:-

Compendium, 240/234/281 Camden High St., London NW1.

Centerprise, 136 Kingsland High Street, Hackney, London E8.

Rising Free, 182 Upper St., London N1.

Ann McNiff is secretary of the School Without Walls group. She was a teacher before becoming an alternative bookseller.

Wherever you are it will be worth coming to the WEF Conference at the London Institute of Education, Bedford Way, WC1 starting at 10 am on Saturday 22 October 1977. James Hemming thinks that only part of our brain is being educated in school and that a whole hemisphere is virtually ignored. He opens discussion. You continue.

The horrors of a probationary year

or

Why I had to steal some scissors

Maggie Woonton

I suppose if I had had more experience or been a bit more perceptive I would have been more prepared for what this year has brought. As it was, I was so happy to be offered a job that nothing else seemed important.

At the interview the Head seemed quite pleasant, even though he did talk about 'these inadequate mothers' who could not occupy their children all day in high-rise flats. Before I started teaching I spent some evenings visiting the homes of the nursery's September intake with the previous teacher who informed me that the children on the nursery waiting list, (numbering 200 with 40 places), were bypassed if they had foreign names. She said we were visiting an immigrant that night but her surname was Jolly 'and you wouldn't know from that that she was an immigrant would you?'

On my first day I had been told that there would be no nursery to enable me to get settled in and that letters had been sent out. However, several children turned up and Mr C. said he had told me that he wasn't sure whether letters had been sent out or not. I have since found that this is a common occurrence with parents being informed at the last minute about holidays.

Shortly after I arrived I noticed a National Front membership form on the noticeboard outside the Head's office. It had a map of a white Britain and said 'from this to this' (map of black Britain) 'NEVER' I mentioned this to two other members of staff I thought trustworthy to try to find out who had put it there and the next day it was gone. One of the people I had told had mentioned it to the Head of Infants who had said it was put there as a joke.

There has been such a terrible commotion about the collection of tea money — previously done by the Deputy Head — that I volunteered to take it over. This met with some opposition from Mr C. who said 'but you can't let her do it, she's a probationer'. We had one of our infrequent staff meetings at this time. There were eight items on the agenda — high on the list was tea money. Number eight was standards. As someone said 'It will take so long to discuss tea money we won't have time to discuss standards.' A few days after I took over the tea money, the doctor was in school to do some medical examinations. Mrs K., a welfare assistant, came in to ask me if it was all right if she gave the doctor a cup of tea. I said 'of course.' She said that the reason she had asked was that the last time she had made him a cup of tea she had been told by the deputy head that it was too expensive.

Keep smiling through

I was foolish enough to trust the head of infants, Gwen, when I arrived and one day in my first few weeks I travelled home with her and said that I thought the school was very unhappy. The next day I was summoned to the Head's room and told that I seemed to be unhappy because I didn't smile any more at the parents when they arrived. This upset me a) because no one else was ever there to see me greet the parents and b) because relationships with the parents are something I know I'm all right on.

The school is very badly equipped. We have one stapler for four classes (I've bought my own). Apparently there used to be one stapler for the whole school but people became a bit naughty about re- (article concluded on p.138).

University of London Goldsmiths' College. Ideas and the New Era

Editorial

The compilation of this issue of IDEAS has brought me once more into contact with colleagues who live within or have close ties with the English County of Essex. You have got to be 'Essex-born' to understand fully what that means to us; but each contributor to IDEAS No. 37 has a record of serving the people of Essex in a positive fashion whilst working in educational circles which widen to reach into many corners of the world. I could continue writing in a romantic vein about this aspect of life in Essex . . . but the international nature of one feature of our lives is herein revealed when we choose to combine forces to write about mathematical education.

My own interest in mathematics started when I was very young — before I went to an Essex school at the age of four — and, perhaps, this factor more than any other has enabled me to grow old never once viewing 'mathematics' as anything but a joyful pursuit, an enquiry into ways of perceiving my world which are personally rewarding. I see myself as being fortunate, especially when I meet so many people for whom mathematics has long-since been an area of understanding over which the dark veil of foreclosure, of opting-out, has been drawn. For these people, the word-symbols of mathematics (let alone the more abstract symbols used by the mathematician) tend to beckon a form of word-blindness; and this is a tragedy, the rejection of a language of thinking which might have had its roots in the ways they were introduced to mathematics when they were young.

As my interest in mathematics deepened, I turned to its application within the work of navigation, electrical engineering, cost-accountancy; and from this base, to teaching and the organisation of schools. It was in this latter context that I met Mrs Elizabeth Williams in 1961; and from an Essex-based course for headteachers of pregnancy-length, I left her mathematics workshop determined to offer similar workshop facilities to teacher colleagues of my Essex-town. In 1962, the Walthamstow Teachers' Mathematics Association was formed: it immediately gained a membership of nearly 300 teachers and so established the base for major developments in 'The Modern Approach to the Teaching of Mathematics'. Mrs Williams had provided the inspiration for the massive analysis of the teaching of mathematics in my home-town, and her work with Hilary Shuard (which brought from Longmans 'Primary Mathematics Today' in

1970 — recently revised as a metric edition and re-published by Longmans — and which is, in my opinion, one of the great books on the teaching of mathematics) gave support to the work we were doing in our schools. It was in this setting that Ernest Choat and Derek Wheatley — both teachers in Walthamstow in those days — found their early experience in teaching mathematics; and I am pleased that I was able to obtain contributions to this issue of IDEAS from fellow-enthusiasts within the old local mathematics association. But although many of us working from the confines of a classroom were searching for ways of helping as many children as possible to share our understanding and enjoyment of mathematics, the work of Jean Piaget was beginning to exert its influence on our thinking. Because of this, we have asked Mary Sime to describe how, as teachers, we have given practical interpretation to Piaget's influence in the teaching of mathematics. We are grateful to her for contributing to our pages.

Having introduced our contributors to this issue of IDEAS, I feel that through being deliberately parochial as I write about the work done by some of my friends, I am also illustrating the viewpoint that mathematicians are a 'closed-set' anyway! The language of mathematics is daunting to those who don't want to understand it; and mathematicians, in general terms, are prone to 'talk to themselves' when they come to the front-line of the processes of communication.

In committee with the editorial board of IDEAS, we had a classic discussion which brought into sharp focus the problems of communication which this particular issue of IDEAS faces up to. As editor, should I obliterate the specialised language of the mathematician simply because it might be alien to some of our readers? Personally, I see no virtue in this approach. The various disciplines, each one rich with its own private language, might become richer still if they can, at times, inter-relate within the context of dialogue between specialists of varying persuasions, of varying degrees of mastery over the views each discipline presents. However, if mathematics 'turns you off' when it is brought into the open arena of debate, then, perhaps, I should offer some help. I will concentrate my remarks on Dr Choat's article presented herein.

Let us take his statement: 'Teaching primary mathematics, then, is more difficult than many outside primary

schools imagine.' It is about time somebody said this loudly. The bases of mathematics explored in the primary school illustrate the way an apparent randomness of study can be turned to good account at the secondary stage; but, and it is an important 'but', the work involved is possessed of immense complexity. It deserves the sort of treatment Dr Choat recommends. He mounts an attack on the linear approach to mathematics by drawing upon the concepts of scalogram analysis: difficult material for the non-mathematician (if there is such a person), but well worth close reading. The diagram he presents within his article also looks complicated. It is! But it contains a message for those who are prepared to study it with an open mind. It reveals in a most interesting way the inter-relationship between various mathematical concepts. The diagram is NOT a 'flow-diagram'; it is a matrix. You can start

anywhere you like (NO predetermined linear sequence!) and find the possible contributing concepts to others shown within the diagram. It maps a great deal of mathematical understanding. It shows how things inter-relate in complex ways. It points graphically to the complexity of mathematics . . . even that brand of mathematics taught to the very young. I would ask you to 'stay with it' so that the importance of Dr Choat's findings might be seen and challenged in general debate.

I feel that we owe it to our children to take the time and trouble to try to understand the views of the contemporary developers of mathematical teaching; and I am grateful to our contributors for presenting us with a glimpse at some of these new developments.

LESLIE A. SMITH

UNIVERSITY OF LONDON GOLDSMITH'S COLLEGE

NEW CROSS, LONDON SE14 6NW, ENGLAND

PUBLICATIONS SERVICE

The College's Publications Service was created in 1966 in response to an ever-growing demand for works emanating from the Curriculum Laboratory. Central to this enterprise was the curriculum journal IDEAS, the first issue of which appeared in February 1967.

In order to emphasise the notion of 'service' the policy of the College was to maintain in print the increasing number of publications it produced; and the Publications Service is still able to draw from its stock of books an almost complete range of the reports, magazines and journals it has published over the years. In addition, because of the demand for bound volumes of the various series of IDEAS, Library Editions have been published as attractive books; and the complete set of the five series of this curriculum journal presents in six volumes and some 1½ million words a most revealing account of educational development during the past decade.

These six Library Editions of IDEAS covering series Nos. 1, 2 3A, 3B, 4 and 5 (i.e. IDEAS Nos. 1 to 33), are on sale at the inclusive price of £26. if mailed to an address in the British Isles. (An extra charge of £4.00 is made for mailing to places outside UK.) The final Library Edition of IDEAS embracing Nos. 31-33 also includes a comprehensive set of indexes covering all of the articles published within IDEAS Nos. 1 to 33.

Details of the Library Editions of IDEAS, individual issues and other publications are available from:

PUBLICATIONS SERVICE,
UNIVERSITY OF LONDON GOLDSMITHS' COLLEGE,
NEW CROSS, LONDON, SE14 6NW, ENGLAND.

Modern mathematics education in process of development

Elizabeth M. Williams

Mrs Elizabeth M. Williams, CBE has been President of the Mathematical Association, Principal of Whitelands College, and Principal of Leicester College of Education at its founding. She has also had wide experience of education overseas, particularly in West and East Africa and in Malaysia, countries where her textbooks, 'Highway Mathematics', have had a considerable influence. In recent years she has given courses for teachers in the United States and for Commonwealth teachers assembled in Australia. She was Chairman of the Programme Committee and was responsible for the organisation of the International Congress on Mathematics Education held at Exeter, England, in 1972.

She has edited the three Nuffield Handbooks which combine the essential work set out in the Teachers' Guides and so provide a continuous course. The third of these books is about to be published. In addition, Mrs Williams still manages to maintain a close contact with her native-Essex where her work influenced most of the contributors to this issue of IDEAS.

The culmination of the contribution that Mrs Williams has made to mathematics education is probably seen in the reception given to 'Primary Mathematics Today' which she co-authored with Hilary Shuard. A special edition was produced in Australia. In the USA, Addison Wesley published an American version under the title 'Elementary Mathematics Today: A Resource for Teachers'. All three issues of this comprehensive book were first published in 1970, are now in a second edition, and are being widely used.

The study of mathematics has a very long history. It has a place in the written records

of all the ancient cultures: Chinese, Egyptian, Indian, Arabic, European. Its present importance is due to two factors: the immense power that mathematics has as an instrument of man's thinking, and the universal inclusion in school education of simple mathematical language and numerical skills. In a society like our own (Western Europe and United States) where the discoveries and inventions of science and technology use mathematics to affect our lives so profoundly, and where all children now have at least eleven years of schooling, the role of mathematics in the process of education has become a matter of great concern.

Just over 100 years ago two events took place in Britain which still affect the modernisation of mathematics education. In 1870 education became compulsory and **arithmetic** was a required element for all children. In 1871 there was founded the first association for the improvement of mathematics education, later to become the Mathematical Association. The fact that this association set out to reform the teaching of **geometry** illustrates the longstanding separation between different branches of mathematics which continues to be a problem in the planning of new curricula. We see foreshadowed in the 1870s both the difficulty of providing a programme of mathematical education flexible enough to cover the needs of all children and also the concern of mathematics teachers that their work should meet contemporary demands from our society. Those early happenings show the two streams from which changes in mathematical education flow: the constant search for schemes of study suited to individual capacities to respond to environmental challenges on the one hand; yet also the influence of the new ideas and techniques

produced by research mathematicians.

Nearly a century was to pass — a century of profound social and educational changes — before the expression 'modern mathematics' came to be used to describe new school courses of various kinds. In fact it was not until the middle 1950s that the word 'mathematics' itself replaced the 'arithmetic' or 'number' of primary school 'subjects'. These 'arithmetic' courses had been widened to include much exploratory activity for the young learners in some schools. Teachers, discontented with the narrowness and formalism of what they were expected to teach, were developing fresh approaches to the understanding of number through a variety of spatial experiences, especially through measuring.

The traditional form of mathematics taught in Grammar Schools and Public Schools at the beginning of this century still consisted in general of rigid patterns of numerical and algebraic skills and the logical sequences of Euclidean geometry. This programme was being subjected to strong criticism and was already being modified to include an element of personal experience as the introduction to an understanding of symbolic language and the relationships it could express; it was also intended to lead to an awareness of spatial properties observable in the world around.

The emphasis on personal investigation and the choice of goals for the search produced some interesting results. It led to the realisation that mathematics is concerned with the study of pattern and the **relationship** which determine a recognisable pattern whether it is spatial, numerical, logical or of some other form. In the primary schools, in the decade from 1955, the use of special apparatus such as Cuisenaire rods, Dienes' MAB (Multiple-base Arithmetic Blocks) and logical blocks, balance bars, pendulums, etc. become general and provided a means of systematising the growth of number skills, the underlying relationships within the decimal notation and the laws governing number operations. There is much still to be done to encourage the use of structured material with more discrimination, paying regard to the special pur-

poses which each type of apparatus is designed to serve.

At the secondary stage the stress on personal experience has created a demand for a **well-equipped** mathematics laboratory, though the need is not universally recognised even today; nor is the value of laboratory-type experiments always appreciated. A much closer link between the curricula of mathematics and the sciences is now urgently needed, especially if mathematics is to be seen as the powerful tool that it has now become.

In both stages of education the experimental observations and the various modes of recording results produce an awareness of particular patterns: patterns of change and probability, patterns of movement, patterns of growth, etc. Probably the most effective way of exhibiting any pattern which has emerged is through a **diagram**. A visual pattern is the most easily recognised and the most memorable for the great majority of people. In a modern mathematics programme a diagram conveys a meaning from the very beginning of school days and often even precedes the learning of the **symbols** for numbers, which are in fact attached to a **representation** of the number to be named. The cubes and rods of much number apparatus can be shown as squares and rectangles on a square grid and thus provide a permanent picture of numbers and their connections. This development from objects to diagrams to symbols is now frequently seen in schools. Later the process can also be seen in reverse: symbolic statement to diagram to recognition of its appearance in a practical situation.

Recently there has been a remarkable extension of the use of diagrams not only in illustrating numerical facts; such diagrams also provide a concise way of exhibiting a set of related facts in which may be found a clue to the solving of a problem as, for example, the use of a 100-square for converting a ratio to a percentage. In place of the traditional treatment of geometry as a study separate from the number system we find that spatial properties can exhibit numerical and algebraic relationships; similarly cer-

tain movements in space can demonstrate number **operations**, such as addition and multiplication illustrated by the transformations respectively of translation and enlargement. A new unity among the different aspects of mathematics can be seen when the recognition of the same pattern occurs in different kinds of experience. It is significant that the two aspects of number which young children are led to realise are based on two different kinds of activity and shown in different diagrams. A **set** of objects is illustrated by representations of the objects within a **closed curve**; a number is thought of as a common property of sets which can be shown to match one to one. A sequence of sets each containing one element more than the preceding set illustrates the counting numbers: 1, 2, 3, . . . Alternatively a sequence of lengths along a line, increasing one step at a time, represents the counting numbers in order. In both cases we can represent addition of numbers by combining the representations of each of the numbers. In fact these two spatial forms, the closed curve and the unending line, are important enough to be investigated so that their spatial properties are made as explicit as the number relations they embody.

Hitherto we have tended to rely on the learner's intuition about space (i.e. the properties he has identified in his personal experience) to bring awareness of the relationship he will perceive in a diagram drawn to represent a numerical relation, e.g. the product of two numbers shown by unit squares in a rectangle and the demonstration of the commutativity of multiplication. In a modern course we should consider the construction and properties of a rectangular shape and its place in the set of four-sided shapes as well as seeing its constituent squares.

Another use of the rectangular form is seen in the tabulations of members of sets in rows and columns. This begins very clearly with the classification of objects according to two properties and arranging each object appropriately in a place in the square defined by the row and the column, thus demonstrating how many objects there are in each of the

four categories. Such a procedure leads on to the Cartesian product which shows in a rectangular array the compound choices which can be made from two sets of alternatives; perhaps the first meeting with the calculation of choices. It is a short step to the remarkably economical symbolism of the matrix, a shorthand for statements about products and sums which can be used for geometric transformations. Any rectangular arrangement of rows and columns allows the position of any element to be named by the number of the row and of the column in which it is placed. An **ordered pair** of numbers defines a **position** in such an array. Later it becomes the notation for a **point** in a plane in terms of the distances from two axes. This may be a starting point for a strong development of graphs and the study of functions, curves, rates of change, etc. as they occur in the contemporary scene. This form of diagram is one of the most powerful spatial modes of representing and investigating the patterns found in a vast range of phenomena such as the path of a thrown ball or a wave curve. Extended to three dimensions it shows an orbit in space or a spiral or paths on a sphere, etc.

A contemporary programme would carry this study of movement into newer modes and build onto the simple idea of a vector the notation of row and column matrices and so to the use of vector multiplication to find the effects of the basic transformations: translation, rotation, enlargement.

* * * *

The foregoing brief survey of the increasing use of diagrams in presenting new material or investigating data reveals the changes that have taken place in mathematical language and notation. The two aspects of diagrammatic usage reflect the growing generality of the mathematics that is being taught and the process of unification based on patterns found in widely differing situations. Ideas of correspondence and inverse are examples of the process of **encounter** in the setting of numbers, **expression** in a diagram, perhaps a

graph, and **extension** to algebraic and spatial elements. What has caused these two movements, generalising and unifying, to occur at this time? There has been a sharp contrast between the proposed improvements in mathematics education suggested by universities and others and the new programmes that have been put forward by some teachers and child psychologists. The former have asked for more abstract topics and treatment; the latter have wanted more stimulating individual experience for the children. The result of experiments and projects to try out pilot programmes has been a modification of one group of suggestions by the other; the more abstract concepts and structures are approached by way of simple embodiments of the idea to be understood.

An illustration of this approach is provided by the ways in which the number system is extended beyond the natural numbers. It can be taken as a logical necessity if the operation of subtraction or division is to be valid for any pair of counting numbers. A symbol is invented and the directed numbers and later the rationals are accepted as part of the number system within which the operations can be performed. Or a situation may be devised, or observed, in which we need to distinguish between, say, 3 up and 3 down; a sign or a word will be used until operations are involved and the + and — signs seem suitable. Similarly with the first use of fractions a sign can show the part or sub-unit that is concerned. The satisfaction in the completion of the pattern of the operations is a mathematical reward.

An important criterion for the inclusion of a particular branch in mathematical programmes is the social value of the topic. It may have a kind of scarcity prestige because it is difficult, but this can rarely compete with the usefulness that industry or science finds in the ideas and techniques of a particular branch. This accounts in part for the increase in the numbers studying statistics and mechanics. In fact both have the advantage that they offer predictability, the valuable property that follows the recognition of pattern. Both have a realistic basis and at the outset do not de-

pend on complex ideas. Since statistics is concerned with sets of numbers we should expect this to be a natural development from arithmetic for many pupils; it also involves chance and estimates, saving us from the mistaken belief that mathematics is only about accuracy in computation. Mechanisms are a valuable addition to the syllabus for they show in usable forms designs based on the movements and structures that form part of a modern geometry course: rotation and circles, translations and parallels, the triangle and its rigidity, etc. It has become important too for all pupils to know something of motion; speed, momentum, tangent, parabola. This part of mathematics finds a place in only a minority of schemes at present, unfortunately.

Another instance of the influence of social needs on new developments in school mathematics is the importance now given to the use of the binary scale. For the majority of pupils the study of number notation using different bases, including two, will have been designed to give a clear understanding of the structure of the tens notation. But the binary scale has a special importance because of its relevance to the on/off choices in a switch and the organisation of complicated systems of control. Networks, circuitry, computers all illustrate the intricate patterns with which mathematics deals in modern industry and in schemes of distribution. For the slower learners the binary scale may be introduced in its own right as a simple study of switch and circuit.

* * * *

One reason for the widespread and rapid change in school mathematics has been the nature of some of the research by mathematicians during the last 100 years. It has included new theories on the nature of number and of logical thinking — the very foundations of mathematics. The work of such men as George Boole (in the middle of the 19th century) and Bertrand Russell and A. N. Whitehead (in the early years of this century) has changed fundamentally our concep-

tion of what number is and what mathematics can do. Because their thinking was so basic and so important for further developments in mathematics they have revolutionised our views of mathematics education throughout school life from the very beginning when we consider how a child should come to the idea of a **number**. It is the power that has been found in the new emphasis on **structure** which has obliged us to build an entirely new programme of school mathematics on the foundations laid by eminent mathematicians.

Psychologists such as Piaget have helped in this tremendous change by showing us how children's thinking develops in stages closely akin to those of the achievement of new adult mathematical insights. We know now how vital is personal experience to a child's awareness of quite simple properties of quantity and space. Thus the movement for mathematical reform has had substantial support from experts in the learning process. Many teachers can also testify to the value of the new programmes for mathematical learning which they have adopted.

It is not only the content and methods of mathematics education which have changed. The school population, the organisation of schools, the facilities provided have all been radically altered by the 1944 Education Act and subsequent legislation which has raised the school-leaving age to 16 and brought under one secondary school roof a complete range of ability from the highly gifted to those who can only acquire the simplest numerical techniques and geometrical perceptions. If classes of 35 are to have an all-ability range in mathematics lessons then the difficulties of the teacher must be immense. For any degree of coherence there must be a scheme which will allow the slowest learners to use manipulative and numerical skills with models and practical tasks, the ablest to work with symbols and relations that give insights into mathematical structures, and the majority in the middle to follow a course that will stimulate interest and offer the ideas and skills needed for effective living in a technological and complex society. In planning such a course it seems essential that the capabili-

ties and requirements of the large middle group should be the major consideration. It is equally important that there should be positive plans for the slow group in which good achievement is possible and not a record of failure in the majority scheme. Although some valuable work has been done in devising courses or work units for the less academic learners there remains the need for a change of attitude towards the limited potential of the less gifted. The current debate on standards seems to infer that we are to demand a minimum achievement. Our true goal should surely be a satisfactory level of understanding and skill for the great majority, with a regard for the individual limitations of the lowest quarter.

For those pupils who find numerical calculations burdensome mathematics has become easier during the years that the modernising of the subject has been in process. This is due to the two simplifications that have taken place: the adoption of a decimal currency and the introduction of a decimal system of measures through metrication. This has meant the abolition of the large number of skills that had to be learned for the changing of money and of measuring units. The algorithms that are used for operations with number and measures are identical with those for money, and practice in one fortifies mastery in all. The time saved in tedious practice in special procedures can now be used in studying the use of mathematical relations in practical situations.

The production of pocket calculators at reasonable prices, placing them within the reach of school pupils, has also eased the burden of computation. There is a resistance to them from some quarters which is difficult to understand since aids to calculation have been desired for centuries by mathematicians; and the historic form of aid, the abacus, is still in general use in Japan, Russia and China. It is to be hoped that the value of the mathematics now being taught, with its promise of powerful uses, will be appreciated as a good replacement for practice in "sums". Nevertheless a modicum of well-remembered facts is an essential groundwork.

The modernisation of mathematics on a large scale has taken place so suddenly and with such speed that many teachers have been left behind. The increase in school populations has made the longstanding shortage of qualified mathematics teachers worse than it has ever been. Modifications in a syllabus can be mastered by teachers in special short courses. When a fundamental reconstruction of the curriculum is undertaken the majority of teachers will find it unfamiliar and will need substantial re-training in both material and approach. Many of the campaigns among teachers have been sectional or one-sided. The need now is for an extension of the longer courses which some local authorities, and the Department of Education & Science (DES) on a national scale, have provided. It is imperative also that there should be a large number of special courses for teachers in all types of school who may be without posts and are willing to make a new start in mathematics within a unified modern programme.

It was Dr Grey Walter who in his book "The Living Brain" spoke of pattern as any recognisable arrangement. He called the scientist the pattern seeker, and the artist the pattern maker. We can think of mathematics as the subject in which we both **study** patterns as they are found in nature and human artefacts and also **make** patterns, inventing new forms and arrangements.

In nature there is an orderliness which impresses us and has helped mankind to build up an organised body of science as well as the basic order of number. Modern mathematics is concerned with the relations which constitute a pattern; e.g. **order**, giving sequences such as 1, 4, 9, . . . , and $1, \frac{1}{2}, \frac{1}{4}, \dots$ each of which shows a spatial as well as a numerical pattern; **reflective symmetry** is a pattern which can be seen in a drawing or in such a symbolic statement as $x^2 + 2xy + y^2$. The usefulness of mathematics lies partly in the fact that when a pattern is seen we can make predictions about its elements or a repeat of it. Thus the purpose of much mathematical education will be to display some of the most powerful relations or systems of re-

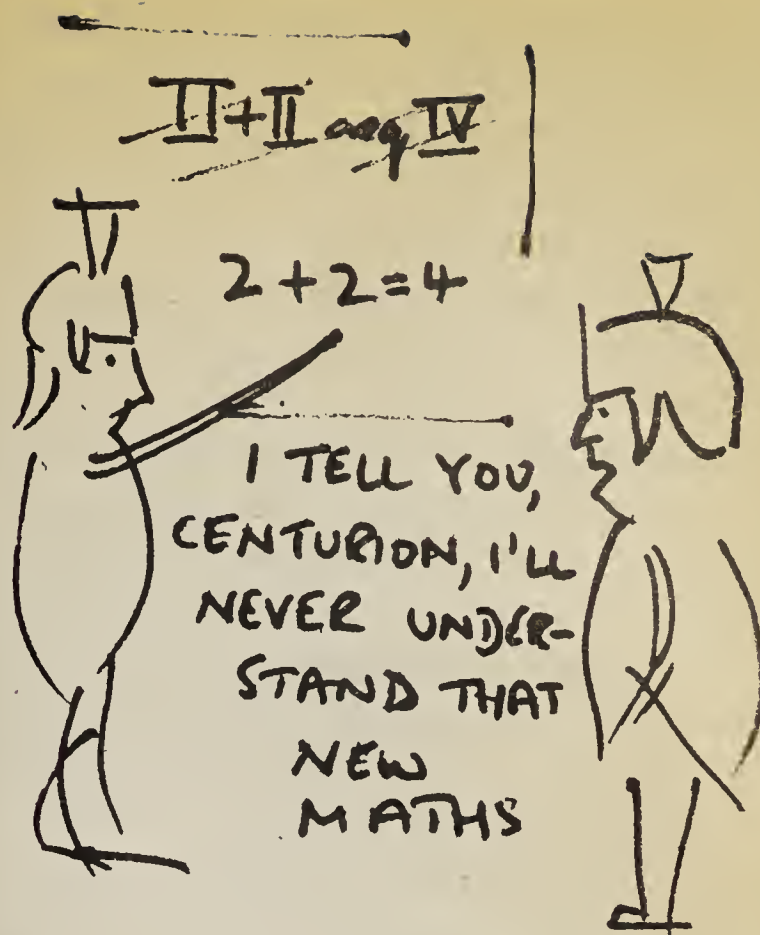
lations that man has identified in the natural world and sometimes used in his own constructions. We want young people to realise the orderliness and consistency of mathematical thinking as it has been used, for instance, in space flight. It is on the basis of logical classification, correspondence and order that modern mathematics has been built.

This account of mathematics today would be incomplete without the recognition that so many of the patterns disclosed in mathematics give great pleasure. They may be numerical or symbolic but if they can be translated into spatial patterns they are often a delight to observers; e.g. the stitched patterns shown by Mrs E. L. Somerville in her book 'A Rhythmic Approach to Mathematics' published in 1906 with the encouragement of Mary Boole, the widow of the famous mathematician, George Boole mentioned above. This revolutionary book had little influence until a recent revival. The curves are widely produced by children today who sometimes go on to recognise a curve as a parabola and find the algebraic statement which it illustrates.

Change and growth have been mentioned as important topics in a modern course. Here again we see numerical patterns of growth, such as annual percentage increases which can be illustrated in a graph; then the actual increases can be calculated and graphed to show a different form. The most remarkable book on such patterns is D'Arcy Thompson's 'On Growth and Form' which has been a revelation to many. A contemporary mathematics programme includes such topics for their importance in bringing understanding of the mathematical basis of natural phenomena. We see an entirely different approach to geometry from the traditional one when it is placed in the context of a society where the shapes of sun, moon and earth, of orbits and the paths of rockets are familiar to children; transformations, mechanisms and circuits are everyday affairs. In addition to the ideas and skills which have an obvious use, mathematics also gives some insight into a structured universe.

This account of the contemporary scene in mathematics education may appear ideal-

istic. Perhaps at each period of mathematical history in its turn, the most recent discoveries are regarded with satisfied approval by the people of the time. We can look back on centuries of development in mathematics and look with wonder at the rapidity of growth in our own day. Yet in the present stage of human society, highly diverse but inter-related, we need a much fuller understanding of both the physical world and the complexities of social organisation. We know that much has to be done if we are to secure acceptance of an integrated programme sufficiently flexible to provide the maximum of such understanding. Of one thing we can be certain: developments in mathematical education will not cease, The process of modernisation will continue.



Mathematics Teaching and Mathematics Teachers

Hilary Shuard

Hilary Shuard is Deputy Principal of Homerton College, Cambridge, and was until fairly recently head of its Mathematics Department. Her interests include teacher education and mathematical education. She was Chairman of the Association of Teachers in Colleges and Departments of Education from 1973-4, and Chairman of its Mathematics Section from 1971-4. She edits the twice-yearly journal 'Mathematical Education for Teaching'.

Publications include, in collaboration with Mrs E. M. Williams, 'Primary Mathematics Today' (Longman, second edition 1976), and 'From Graphs to Calculus', with Hugh Neill (Blackie, in press). She chaired the recent working party on The Training and Professional Life of Mathematics Teachers (Royal Society, 1976) and has recently been working on a Metrication Board publication 'How to Write Metric', which will appear from HMSO in 1977.

The Great Debate

Mathematics has been a central topic in the 1977 'Great Education Debate in Britain'. The briefing document for the regional debates held in February and March 1977¹ contains a number of references to mathematics, such as:

'... the familiar names may conceal differences so wide that difficulties abound: lack of continuity, particularly in subjects like mathematics, science and foreign languages, where progress depends heavily on what has been learned earlier ...' (para. 2.10)

'Many of the current disquiets over the achievements of schools in mathematics, science, modern languages and literacy arise directly from the lack in many schools of appropriately qualified and experienced teachers.' (para. 2.16)

'... criticisms commonly voiced today. The first of these is linked to concern over

competence in basic skills in mathematics and the use of English . . . ' (para. 3.10)

' . . . the skills, knowledge and qualities which employers and trade unions look to the schools to develop are:

(a) an adequate standard of competence in arithmetic and the use of language . . . ' (para. 5.3)

In these extracts, the Department of Education & Science (DES) has espoused the criticisms of industry, of which the following is typical:²

' . . . although the Royal Navy's needs have not necessarily changed much recently, like most modern employers they have been forced to accept a lower standard of entry with regard to mathematics in recent times and subsequently are having to deploy manpower in order to counteract the recent downward trend in mathematical ability.'

Moreover, Her Majesty's Inspectorate (HMI) is itself putting forward vigorous criticism of the mathematics teaching found in English schools, based on its experience of schools:³

'There are particular difficulties in teaching mathematics to mixed ability groups . . . the outcome is often limited modes of teaching, with excessive use of work-sheets, which may enable the weak to survive, but which is not conducive to classroom discussion of quality. In such a climate expectation can be far too low for many children.' (para. 26)

'While many schools are providing a suitable and rewarding mathematical education for the pupils, there are cases where concern is justified . . . There certainly are schools where children suffer because they are introduced to a wide variety of modern ideas in an indiscriminating way . . . There are also many schools which have been very little affected by recent changes, who continue to teach the old material in the old way. These are not noticeably more effective than those at the former extreme.' (para. 34)

What a sad consequence this is to the high hopes of the 1960s. Then we all thought that informal primary classroom would enable each child to develop at his own pace with full understanding; the comprehensive

secondary school would allow pupils of every social class to take advantage of opportunities formerly only available to those fortunately placed, and would allow all pupils to develop the diversity of their abilities. These hopes were reflected in the mathematics project of the time; in the primary schools, the Nuffield Mathematics Project called for children to experience the joy of discovery, and entitled a film '**I do and I understand**', and School Mathematics Project (SMP), among other projects, was committed to the transformation of secondary school mathematics:⁴

'A major aim of the syllabus is to make school mathematics more exciting and enjoyable, and to impart a knowledge of the nature of mathematics and its uses in the modern world. In this way it is hoped to encourage more pupils to pursue further the study of mathematics, to bridge the gulf which at the moment separates university from school mathematics — both in content and in outlook — and also to reflect the changes brought about in the world by increased automation and the introduction of electronic computers.'

And in 1972 the Deputy Director of SMP wrote:⁵

'Some central principles were clear to us then and have remained so . . . we saw in the teaching of mathematics a social function, which should in some measure displace the technical, skill-acquiring emphasis of traditional syllabuses . . . But technique, of course, remains an important feature of mathematics. Not only is it essential if mathematical ideas are to be handled with any facility and confidence — one cannot be going back to first principles all the time — but much of the power and fascination of mathematics lies in the patterns formed by symbols and their transformation into other patterns.'

Clearly, not all these hopes have been realised, at least in the eyes of the present critics of education. And yet the picture is not entirely black. Hard facts are difficult to come by, and are usually open to more than one interpretation. At General Certificate of Education (GCE) A-level, 54,000 candidates

entered for mathematics in 1975, a number second only to English, where there were 63,500 entries⁶. Ollerenshaw calculates that in 1976, some 9.1% of boys and 3.4% of girls in the 17+ age group were studying for A-level mathematics. In 1974, 466,500 pupils obtained a qualification in mathematics at Certificate of Secondary Education (CSE) grade 5 or above, or at GCE O-level. This was more than 60% of the age group,⁷ and represents a 52% increase on the number of 307,000 who obtained the same qualification in 1969. Changes in the style of mathematics teaching in schools also seem to have had a good effect in reducing the number of children who hate mathematics, and the English primary school classroom at its best, with its informal imaginative approach to learning, is still acclaimed by educators around the world. In such classrooms, mathematics often plays a conspicuous part in the children's work.

It is not the intention of this article to arbitrate between the critics and supporters of English mathematics teaching, but to point to some of the problems of personnel which it faces, and will continue to face for some years, and to suggest some ways in which those problems may be tackled.

The supply of teachers of mathematics in secondary schools

Although mathematics is more studied in schools than any other subject except English, a comparatively small proportion of mathematically well-educated students enter teaching in schools, at any level. In 1974, only 20% of mathematics graduates found their first employment in teaching,⁸ and McLone estimated in 1973⁹ that only 55% of those people were still teaching six years later. Probably fewer teachers now leave the profession than in 1973, but there is still a woeful shortage of graduate teachers of mathematics in secondary schools. The DES estimated the shortage of graduate mathematics teachers in 1975 as 1582.¹⁰ This figure may well not have represented actual vacancies in the schools, for when a suitably qualified teacher is not available, the usual solution is for that class to be taught mathematics

by another teacher. This process of substitution has been going on for many years in the secondary schools, so that in 1974 nearly one-third of the mathematics teaching in secondary schools was done by teachers whose mathematical qualification was below the level of a degree in mathematics or science or a main course in mathematics at a college of education.¹⁰ It is not known how far the position has changed since 1974, although the numbers of both graduate and non-graduate mathematicians leaving university and college Departments of Education each year make it unlikely that there is a substantial improvement.

	Graduate (including B.Ed.)	Non-graduate	Total
1974	1139	1199	2338
1975	1065	946	2011

Source:¹¹

A survey of the qualifications and teaching timetables of the teachers in a 10% sample of secondary schools, to be conducted by the DES in November 1977, should make the size of the problem much clearer. Monitoring of this type is long overdue and one of the major problems of English education is lack of knowledge of the factual position.

However, our present information makes it clear that a major difficulty of mathematics teaching in secondary schools is that far too much of it is done by people who have not been trained to do it, and who are inadequately mathematically qualified for the teaching they are called upon to do. In these circumstances, it is very remarkable that so much progress has been made. Many mathematics teachers have qualifications below the level they need: a sustained campaign of support for these teachers is urgently needed, if the level of mathematics in secondary schools is to rise as it should.

Mathematics teachers in primary schools

It is a sound tradition of British primary schools that a single teacher is responsible for most of the work of a group of children. Mathematics is an important task of almost every primary teacher. Unfortunately, most

primary teachers have themselves largely been educated with emphasis on the arts and humanities. In all, out of the 6,600 mathematics graduates in maintained schools in England and Wales in 1974, a mere 180 (or 2.7%) worked in primary schools⁶. The usual mathematical qualification of a primary teacher is far below this: only 58% have a pass in mathematics at GCE O-level¹², and this percentage has remained about the same for many years. Moreover, a very small proportion, perhaps 5% of intending primary teachers study mathematics as a main subject in initial teacher education;¹³ there may perhaps be an equal number of scientists, so that well over 80% of primary teachers have received their own higher education in the humanities, arts or social sciences. Our primary teachers may know that mathematics is important to their pupils, but it is not an important and pleasurable element in the personal lives of many of them. When we consider how important a firm foundation is in a subject as consecutive as mathematics, and how early in life attitudes to it are formed, it is surprising that so much is accomplished, and that nearly a tenth of the male population are still studying it at GCE A-level.

The In-service needs of mathematics teachers

Putting together the information in the two previous sections, it may be conjectured that under 20% of mathematics teaching in the primary and secondary schools of England and Wales is at present done by teachers who are well-qualified and therefore likely to be enthusiastic and to understand the pedagogic and mathematical problems involved.

Alleviating the plight of the remaining 80% of mathematics teachers and intending mathematics teachers is a major problem of the teacher-training system.

There is at present much criticism of the inadequate time allocated for mathematics in courses of initial training for primary teachers. These criticisms are in some ways helpful, but indicate a failure to grasp the nature of the problem of including within three years the provision of a good personal higher education, which is of the first importance if pri-

mary schools are to be staffed by teachers of the quality they need, together with a grounding in all the professional skills of primary teaching, and sufficient practical experience in schools to give the student a basis for starting his professional career. In these circumstances, it is not surprising that the average mathematics course for intending primary teachers has a duration of two hours a week for two years.¹⁴ Most teacher education courses are over-full: faced with a choice between 'now' and 'never', even if 'now' has to be an inadequate rush job, most course planners opt for 'now'. Sixty hours of mathematics in college goes no distance towards helping the half of all students who did not reach GCE O-level to start to become even passable primary teachers of mathematics. It is totally inadequate to equip them for a lifetime of changing mathematics teaching. In the last ten years the primary schools have absorbed Nuffield, the integrated day, decimalisation and metrication. Calculators are just arriving, so is the 'Back to Basic Skills' movement after the 'Great Debate'. No initial training could prepare a teacher who was not himself mathematically very well-educated and confident in his own good judgement, for all these changes.

The picture is not all black. There is In-service Education and Training (INSET); there are Teachers' Centres; there is an enormous amount of goodwill and enthusiasm on the part of primary teachers.

But there is desperate need for a structure for INSET, so that teachers can start their professional life knowing that they will have continuing planned opportunities for further study, and that they will be able continuously to improve and up date their professional skills. Typically, the beginning teacher does not yet understand why his pupils find such difficulty with concepts such as those of place value; his lack of experience prevents him from looking at the development of children's ideas of quantity and time; he cannot yet analyse a child's work and diagnose his difficulties. Only after a period of teaching are such vital topics appropriate. They belong to INSET, and they are too important for the

present haphazard arrangements. A very hopeful development is the Mathematical Association's new Diploma in Mathematical Education. This will provide a course of part-time study of 200 hours contact time stretching over two years, and is intended for teachers of the 5-13 age-range. They will study the nature of mathematics and the psychology of its learning, together with the structure of basic mathematical topics, the development and organisation of mathematics teaching, and methods of assessment and evaluation.¹⁵ If teachers take to this diploma with enthusiasm, the seemingly impossible goal of having a mathematically knowledgeable teacher in each primary school will come much nearer.

For secondary teachers, the problems are similar, but are even more firmly in the area of In-service Education than are those of primary teachers. Most non-specialist teachers of secondary mathematics did not know they would have to do this job until they found themselves doing it. Many regard their mathematics as a side-line; many are so lacking in personal mathematical confidence that they would be terrified to go on a mathematics course.

Ideally, a considerable number of these people should return to the teaching of the area which is their strength. New specialist mathematics teachers should be appointed, as opportunity arises, to release the non-specialists. This would be easy in an expanding situation. In the present economic climate it is all too often impossible. Much mathematics in the next ten years will be taught by the people who are teaching it today. It may be that a helpful way to tackle this problem is for the whole mathematics department of a school to make itself responsible for its own staff development and in-service education as a team, basing its work on the problems of the particular school. In this model there is more likelihood that non-specialist teachers will take part in the work, than if members of staff are sent out of school to courses. An adequate allocation of time is necessary for this type of work, as is the availability of consultancy and advice from outside the school; this can often act as a catalyst when called in.

Secondary school mathematics departments at present need to pay particular attention to the monitoring and evaluation of their own work; the criticisms quoted above from the HMI Appraisal (page) may or may not be valid in a particular school, but the school needs to know how far it could develop and improve its practice.

No mention has so far been made of the INSET needs of qualified specialist teachers in secondary schools. These teachers have the responsibility of providing mathematical leadership in their schools; much of the work of curriculum design and of examining falls on them; they have to ensure that mathematically gifted pupils receive the stimulus and challenge they need, without neglecting the less gifted. They need stimulation and opportunity for study and discussion and to talk not only to other similarly placed teachers, but also to meet and work with practitioners of mathematics in industry and in higher and further education. School mathematics is in constant danger of isolation from its users, and only its specialist teachers can ensure that the needed links are adequately maintained.

A good deal of this urgently needed in-service mathematics can take place on a part-time basis, provided that adequate time is allowed for it. But it would be very wrong to suppose that there is no need for long courses of full-time in-service study for mathematics teachers. For many teachers who wish to study mathematics and to qualify themselves to teach it at a higher level, full-time concentrated study is the most suitable method. The DES has accepted this principle in its new scheme of one-year Retraining Courses in Mathematics for Qualified Teachers, which will be run in 1977-8. These courses, some dozen in number, will enable teachers of other subjects to convert themselves into mathematics teachers. Their establishment is a very useful initiative, and the fact that their students will attract very substantial grants from the Training Services Agency, show that imaginative schemes can arise in emergencies. However, a much-needed development of this scheme would be to use it

on a semi-permanent basis to retrain mathematics teachers who are already in service, but who have no qualifications for the work they are doing. There are very many such teachers, and while some are excellent, others are unaware of the damage they are doing by stunting children's mathematical development.

Bibliography

1. Department of Education and Science, **Educating Our Children: four subjects for debate**, DES, 1977.
2. G. Allen, An Investigation into the Mathematical Background and Training of Mechanician and Artificer Apprentices in the Royal Navy, **Mathematical Needs of School Leavers Entering Employment II**, IMA, 1975.
3. **Mathematics, Science and Modern Languages in Maintained Schools in England: an appraisal of problems in some key subjects** by HM Inspectorate, DES, 1977.
4. School Mathematics Project, **Report 1962-3**. Reprinted in B. Thwaites, **SMP: The First Ten Years**, CUP, 1972.
5. D. A. Quadling, **The Mathematics of SMP**. In B. Thwaites, **SMP: The First Ten Years**, CUP, 1972.
6. K. Ollerenshaw, Mathematics and Education — A Plan for the 1980's, **IMA Bulletin**, 13, 6, 1977.
7. **Annual Abstract of Statistics 1975**, HMSO, 1975.
8. **First Employment of University Graduates 1974**, University Grants Commission, 1976.
9. R. R. McLone, **The Training of Mathematicians**, SSRC, 1973.
10. **Survey of Mathematics in Schools**, 11-18 (1973-4), results of a survey conducted by HM Inspectors, DES, 1975 (unpublished).
11. Royal Society Education Committee, **Numbers of Trained Graduate and Non-Graduate Teachers of Science and Mathematics from 176 Departments and Colleges of Education**, Royal Society 1975.
12. H. B. Shuard, **An Examination of the Chronic Teacher Shortage**, Times Educational Supplement, 18.4.75.
13. The Royal Society, **The Training and Professional Life of Teachers of Mathematics**, Royal Society, 1976.
14. H. B. Shuard, A Survey of the Present State of Teacher Education in Mathematics, **Mathematical Education for Teaching**, 2, 4, 1977.
15. The Mathematical Association, **Diploma in Mathematical Education**, (unpublished) 1977. Enquiries to the MA, 259 London Road, Leicester, LE2 3BE.

"Well researched and highly readable reports . . . required reading for anybody claiming to be a radical."

—John Papworth, *Resurgence*, February 1977

The MINORITY RIGHTS GROUP'S

Latest Reports:

- ARAB WOMEN
- WEST EUROPE'S MIGRANT WORKERS
- JEHOVAH'S WITNESSES IN CENTRAL AFRICA
- CYPRUS
- THE ORIGINAL AMERICANS: US INDIANS
- THE ARMENIANS

Available from:

MRG, 36 Craven St., London WC2N 5NG
and most good bookshops

Price 45p each plus 15p post and packing

Some excellent applications and unfortunate distortions of attempts to relate Piagetian theory to teaching mathematics

Mary Sime

Having worked in British Grammar Schools, in an International School in Egypt, in UNESCO, and for the Government of North Nigeria, Mary Sime returned to England to lecture at Chorley College of Education as a Principal Lecturer.

Her publications include 'A Child's Eye View' (Thames & Hudson, 1974), and a significant contribution to 'Developments in Mathematical Education: The Proceedings of the Second International Congress on Mathematical Education' (Ed. A. G. Howson, Cambridge University Press, 1973). She has also written many articles on Piaget and on the development of mathematical teaching in a number of educational journals.

It is now well over half a century since Jean Piaget, at first from the point of view of a biologist and later bringing developmental psychology into his researches, launched upon the scientific world his earliest discoveries of HOW a child learns in babyhood and how he then builds for himself, across the rest of his life, an intellectual structure of ever-developing power and precision, in proportion to the challenges for discovery that his environment offers him. So a new science, of 'Epistemology', was born. I stress the word 'science'. Comenius, Rousseau, Dewey and all other great educators of history, great as they were, had all based their findings merely on pragmatism. Now, at last teachers (amongst whom I count parents) could, with impunity, experiment with new teaching methods to suit their particular pupils even in the rigorous subjects such as mathematics and the sciences if those teachers would take the trouble to study the epistemology of their children as well as the subject matter and skills that they wished to put across.

It seems wise to take the precaution at this point to remind the reader that Piaget very rarely indeed makes any suggestions about how or what to teach. His research is into **learning** not into **teaching**. To take an analogy, when a person has learned scientifically how an electric circuit works he ought (given the materials) to be able to set up such a circuit to suit a specific need of the moment. Similarly, now that Piaget has shown us the science of how children (and adults indeed) are capable of learning, in different ways at different stages in their own development, we ought to be able to devise methods of motivating our pupils to that learning. One often hears students talk of 'The

Piagetian teaching method'. There is no such thing. But there are methods based on Piagetian theory. Piaget must leave us, the teachers, to jump the gap and devise the appropriate method at each point to help the child, or the group of children, to the richest and most enjoyable learning as we monitor the steady build-up of each one's intellectual structure. It is this transference in our task from 'teaching' in the routine sense, to 'creating an environment for learning' that has opened up the possibility of introducing the whole breadth of mathematics to any child of any age, although to the youngest only in pre-mathematical form. In giving the good teacher this enormous scope, it has also given the more haphazard teacher confidence to know that left to his own devices a child will find something to learn, anyway. It has led to the disastrous situation in many schools of teachers using this as an excuse for making no effort to recognise, appreciate and develop the mathematical elements in a general situation, let alone train children in the skills of doing so. Such laxness is seen particularly in the project method of study which such teachers can cheapen by incorporating little or no mathematical element. More of this distorted aspect of Piaget's theories later!

Piaget's Periods of Intellectual Growth

To list a few of the key points that Piagetian theory teaches us about the learning of mathematics we might well select the following:

1. That a child learns through interaction with his environment from the first few days of his life onwards. Our whole environment is rich in, in fact based on, the beauty and rhythm of mathematics. Any child except the mentally very retarded stretches out to explore this richness.
2. Very simply, a person passes through five periods of styles of learning. These periods are in no way isolationist. They are cumulative. In each period he builds a new power of learning on the foundation of all the skills from the preceeding periods. So the onset of each period comes at no particular age although the sequence is always the same.

Given this caveat, one can risk generalising.

One can say that in about the first two years of life a baby is learning through his senses:* in his simple way he studies pre-geometry and space as

*'The Origin of Intelligence in the Child'.

unflaggingly he hurls his toys from the pram, watching and gradually modifying the trajectories. He learns the topology of enclosure as he struggles to get out of his playpen or of crossing as he tries to pull too long an object in through its bars. He begins to take an interest in the shape of all his toys. His mother can motivate him further in all these studies and in more like them.

Then comes a 'preconceptual' period during which this natural urge to study space continues. Now with both language and mobility to help him in his explorations he will broaden these sensual explorations and also, building upon them, begin to see patterns and generalisations. He will take an interest in sequence. He will make his first move towards classifying (I am not saying he will classify) as, for example, he helps his mother pack away his toys at night on to appropriate shelves. He will be interested in building discs of pretty shapes and colours into patterns, in building towers or plugging pegs into holes. Manufacturers have not only exploited the psychology of this stage by flooding the market with tremendous variety of toys that have such spatial elements as their basis but, by so doing, they have ensured that most children start school with at least a sensual appreciation of topological or geometrical patterns. Quite early in this period, too, the toddler will have taken an interest in drawing and copying shapes — topological ones, not Euclidean: towards the end of the period he may become interested in whether a line is straight, circular or irregularly curved but at the beginning only topological properties interest him. In this period, too, a vague idea about number may or may not settle in: Derek, (the above 'topologist') at about three, pointed out to his mother that there were 'not enough' bowls for ice-cream on the table when an extra visitor came into the room. He could not count but a feeling for number was dawning in him.

A conscientious mother who has encouraged her child in such explorations, with or without the help of expensive toys, will ensure that he enters infants' school, at the beginning of the third period of intellectual growth, with a firm foundation for enjoying pre-mathematics. Intuition predominates. Intuitively at first the infant will respond to words denoting numbers, lengths, areas, values, logical sequences, classes (sets), quantities. Gradually he will come to appreciate them, then to understand them and then, after a period of substantiating that appreciation with plentiful experience, to form concepts of them.

Most children **should** have formed the elementary mathematical concepts by the time they move to junior school: unfortunately many have not and if they hit upon an 'unmathematical' teacher at this stage their natural liking of the subject may give way to seeing it as a chore or as a mechanical routine.

The fourth stage of trial and error reasoning sets in for most children approximately as they enter the Junior School. For some it takes months or even years longer; and for them a good teacher can both bring

the late developer through those final stages of **forming concepts** and also satisfy the powerful natural urge of the other children **to exercise** their concepts in reasoning out problems. It is essential they have the use of materials to hold their reasoning thoughts steady. This is the period when many a child's fate as a mathematician is sealed, according to whether his teachers have or have not a feeling for mathematics and to whether in his home he is encouraged towards using his brain and his hands concurrently in structural play and in tasks about the house. However poor the mathematics education in the junior school the caring parent can rescue the child's mathematics; however excellent the school mathematics the parents can enrich it.

Except in the case of the very gifted child the fifth period, of truly abstract thinking, does not set in until early or later in adolescence. Pure mathematics, is of course, an abstract discipline, so one might say that up to this point all has been 'Pre-mathematics'. Schools generally call it all 'mathematics'. Be that as it may, the abstract thinking along mathematical lines is something that all too few enjoy and none that do not enjoy it can imagine it. There is a transitional period, generally in early secondary school years, when mathematics can be held in the mind alone for short periods and at other times material things or drawings or slavish routine must be used to help the thinker. It is from this time on that an excellent mathematics teacher can stretch to the limit a child's growing power of abstract thought and can help the child revel in it. Knowledge of mathematical forms and formulae, mechanical skills and logical deduction all take their place. A mathematician, to me, is someone who enjoys mathematics quite apart from the fact that mathematics, together with language skills, is the great mainstay of intellectual life. Piaget obviously experiences that joy.

Theory put into Practice

In educational circles the above theories have been put into practice in a variety of ways. Amongst the most outstanding of these ways can be counted:

1. The training of teachers in some of the colleges. There is an article elsewhere in this journal on that subject. (See page).
2. Research, based upon Piagetian theory, into application of the theory to specific ways of teaching, as for example research by the Froebel Society in the days of Nathan Isaacs (1950s & 60s), which later matured into the Nuffield Mathematics Project and that is now, to some extent, continued in the work of the Schools Council. This introduced, substantially into some schools and in a modified way into others, the practice of different children in any one classroom working at mathematical problems at their own pace, giving them freedom to divert along tangents when their own solutions raised further valid problems that their teacher could foresee had mathematical merit. Stress was laid, throughout, on problem solving by the use of mathematical techniques with the constant availability

(or acquisition) of apparatus and materials. This served especially children at the fourth period of intellectual development. Teachers worked in the safe knowledge that as soon as a young person can take a step abstractly he will do so because his mind leaps ahead of his hands and he may then substantiate his findings by demonstrating on materials.

The chief weakness of Nuffield mathematics was that many teachers felt insecure at having such an open-ended situation in their classrooms, fearing that children would pose problems that they themselves could not solve. In schools where Nuffield mathematics has been maintained, even in a modified form, results have been magnificent.

Various other communities of mathematicians have run less lavish but similarly praiseworthy research projects of motivating children to mathematical exploration from varying starting points. All could not be mentioned here. The Midlands Mathematics Project is just one to stand as an example.

3. The contributions, to the teaching of mathematics, by such people as Cattegno (of Cuisenaire Rods) by Dienes (of Dienes block), and by others who have followed them in designing structured apparatus through which children could formulate for themselves mathematical ideas, have been based directly on Piagetian research. The same applies to the pre-school playthings mentioned earlier. Most of the pre-school ones are based on **The Child's Conception of Space*** and **The Child's Conception of Geometry***. The Dienes blocks, for Junior work, are based on those works too, and on **The Child's Conception of Number.**** Cuisenaire rods are based on the logic of classification, seriation and proportion that Piaget, (in **The Early Growth of Logic in the Child***) shows us can be nurtured so easily in the infant and the junior. **The Growth of Logical Thinking from Childhood to Adolescence*** has motivated others to follow suit with a variety of pieces of structured apparatus that challenge the abstract thinking of the adolescent over problems related to groups and lattices, to vectors, to various formulae, to graph theory and so forth.

4. Writers of text books, particularly for primary mathematics, are taking Piagetian theory more and more into consideration but this is still far from universally true. Some excellent films have been made that fit well with Piagetian theory whether or not they were consciously based on it: 'Donald Duck in Maths magicland'† and 'Dance Squared'†† are outstanding examples.

5. The fifth factor results from the previous four factors. Mathematics teaching in the best of our primary schools has become much more varied, more child-focused, more related to its application to the environment and hence more meaningful to children.

In secondary schools it is impossible to generalise. At the worst, some children are encouraged to abandon, or 'drop' mathematics because there is a shortage of teachers who can teach it well and inspiring through themselves learning and applying this psychology. At the best it is broad-based and thorough and challenging to the adolescent mind, because the teacher both knows his mathematics and applies it psychologically. There are all the stages between these extremes.

This fifth factor (see above) is worth further analysis from the point of view of content as well as prominence in school curricula.

Mathematical Content in School Curricula

It is simpler to take infant, junior and secondary schools separately when discussing this matter, again giving the warning that while these school periods roughly correspond to the third, fourth and fifth of Piaget's periods of intellectual growth there is a very great blurring at the edges, especially in the case of the Junior/Secondary transfer.

(a) **Infants' Schools.** It was in some of our infants' schools that Piagetian theory first made noticeable impact upon the teaching of mathematics, in the early days of the contribution of the Froebel Society. The emphasis turned to concept formation. Many inspired infants' teachers before that time had, by pragmatic means, found out how to encourage children to develop forms of concept formation without quite knowing how they did it or how 'concept formation' worked: for others mathematics had just been a drilling of number. We must face the fact that now, too, there are some teachers whose own understanding of and respect for mathematics is so weak that they put little effort or understanding into opening up mathematics for their infants in spite of the wealth of apparatus at their disposal. But the majority of infants' teachers ensure that mathematics apparatus is always available **and in use** somewhere in the classroom. Such apparatus will be extremely varied in nature, a great deal of it encouraging children in their natural interest at this period, in geometrical shape. Infancy is a period in which a child's interest is moving gradually from topological towards Euclidean properties. A good teacher can encourage this examination of shape in anything from commercially made spheres, cylinders and circular discs to toys and bicycle wheels and old tin cans. The work comes in examining, discussing, measuring one against another (proportion again, ref. **Early Growth of Logic**), encouraging the child to draw what he sees, asking one child to find out if there is enough length of ribbon to go round her doll's waist, asking another to build shallow and then a steep staircase with Cuisenaire rods: all this activity is based on Piaget's writings on space and geometry and early logic. All leads to concept formation of obvious geometrical properties and also of others, less appreciated in the past, such as sequence. Sequence leads on to seriation which, together with classification, is the

* All by Piaget and Inhelder

** By Piaget

† By Walt Disney

†† By Trevor Fletcher

basis of logic and therefore essential to mathematics. So classificatory tasks are generally on the go, through sorting out shoes and socks or books or toys, sometimes according to a child's own classificatory system and sometimes reaching the stage of 'sets' in a Ven diagram. Some teachers will teach children even how to build matrices but I think Piaget would only encourage a child to find out that particular skill for himself over a number of years.

Then comes the appreciation of number.* Of course the proportions of Cuisenaire rods are one way of gradually approaching number. Concurrently with that way there is a chance to count everything, (disks, books, dinner money, and so forth). I know of one school that reared six hens. The children built the hen run (learning geometry), fed the hens, counted and graphed and sold the eggs. The graph of eggs laid by one hen went up the wall and across the ceiling. With the money, having graphed it, they bought more food and estimated profits. Mathematical calculations were more often than not written down in 'essay' form. Incessant weighing, measuring, comparing and contrasting always went on and all led to Piagetian concept formation of something or other. But those same children at other times also had to analyse numbers laborously by, for example, laying out five rows of three counters on the floor and, on being asked whether from the same discs they could lay out three rows of five by culling them all together and starting again from scratch. They were too young to learn other than by doing: examining existing results was beyond them.

This wealth and variety of foundation laying for mathematics is such that good Piaget-conscious teachers ensure the full exploration of it in many infant schools. Such good teachers may be young or old.

I saw everything that is mentioned above (including the hen project), in the classroom of a Piaget-conscious teacher who was about to retire. I saw other efforts nearly as good in the best of my own students in their probationary year. Yet, similarly, at all ages many teachers fail to exploit the chances for such learning.

(b) **Junior Schools.** In junior schools the gap between good and weak mathematical teaching seems to widen. Once a child reaches the fourth period of intellectual growth, (in Piaget's terms), and feels the power of concepts within him, he has this urge to reason. The urge is there but the ability is not, unless he has ample materials to hand (or very substantial recent memories of them) to help him work out his reasoning by trial and error. Once convinced of a mathematical truth he is prepared to do incessant 'text book' exercise to engrave it in his mind.

As a result of this in the Piaget-conscious junior school plentiful apparatus is spread around to cover all branches of mathematics. Expensive Dienes blocks will have taken over from Cuisenaire rods now that

numbers of high power interest the child. Apparatus connected with parallelism and angles and pure circular shape will be plentiful for the child whose interest has moved from topological to Euclidean properties. But much of the most fruitful apparatus will still be junk or near-junk such as empty canisters and hammers and nails. Piaget points out to us that a child learns through, and at this stage reasons through, the whole of his environment. So at this stage the child wonders, for example, 'Made from equal amounts of cardboard would a cubic or a cylindrical container hold more sand?' and a hundred other such geometrical problems. He tries, and finds out, and then studies why. His consequent wider study drags in similar arithmetic or pre-algebra but all is seen as one whole. Perhaps he will learn the real meaning of averages better by studying the worms on the school field than by having the technique just explained to him by a teacher. One of the great promoters of this Piaget-based junior mathematics integrated with general interests such as nature study, elementary physics and housekeeping was the HMI Edith Biggs.

Another popular method of learning in the junior school is through projects, sometimes open-ended and sometimes closed, and here the mathematically nimble-minded teacher can exploit mathematics learning to the full. Other teachers can leave a project completely empty of mathematics or even empty of reasoning at all, making it just a culling together of material facts. I have seen two probationary teachers, separately, take classes to visit a local small dock. One class went armed with clip board and pencils, asked innumerable prepared questions, wrote down loads of statements and figures, came back and copied all out in essay form and painted a few pictures. They made a random shaped model of a dock and it ended there. The other class, also with clip boards, took measuring tools too, including a small home made plane table. They measured the dock, the buildings, containers of all shapes and the workings of the cranes and dock gates; they too asked questions and brought home the answers. They followed it up with a whole term's valuable mathematical, reasoned work that overlapped into economics.

Excursions are popular starters for project work. Other popular ones open to the exploitation of mathematical expression (or the neglect of it) are the building of Wendy houses or Post Offices or puppet theatres. A variety of mathematical problems should not be missed when a puppet theatre is under construction. In all these trends we see Piaget's appreciation of a junior child's mathematical learning being integrated into his life.

A further joy for the primary school teacher is that such methods as these ease the handling of large sized classes.

I would add in parenthesis here that in the Russian Pioneer Palaces I have seen magnificent project work on the go. They have reached this approach pragmatically without reference to Piaget.

***Child's Conception of Number**

(c) **Secondary Schools.** Piaget's influence in secondary school mathematics has been more piecemeal than in the primary schools. Perhaps here it is best to mention just some examples of influence, while confessing that in some of the schools there seems to have been no influence at all.

First and foremost the direct or oblique use of his diagnostic tests to find out how far the younger secondary children have progressed towards abstract thinking has enabled teachers to know for sure which children it is pointless to teach by anything but primary school methods. It has enabled them to feel that slow but sure teaching and foundation laying with these young people will pay off with cumulative speed in learning at a future date.

As far as content is concerned it has motivated some teachers to press for alternative syllabuses in external examinations, so enabling them to plan schemes of work they consider to be more suitable for their children. Some of these syllabuses have been as rigorous as the standard ones. Others have been designed to encourage those children who will not reach abstract reasoning ability until late in adolescence (if at all) at least to go on studying mathematical facts. But in general Piaget's influence has not been so much on total content as on the timing of the presentation of parts of content of a course syllabus.

Through Piaget's works on conception of space and geometry and on the growth of logical thinking throughout primary life and adolescence, a teacher can now diagnose whether a child's inability to cope in a general way is due specifically to lack of maturity, for example, in recognising implications, in eliminating contradictions, in mediating the separation of variables, in excluding variable, in nimbly exercising in his mind the lattice and the group. There are numberless other specific exercises such as these, on which total mathematical thinking depends, and whose individual development Piaget has monitored with care. Excellent adult mathematicians have told me that his diagnostic tests have helped them clear their own minds on some specific elements of mathematics. Certainly they use them to pin-point where a child is having difficulty: then again comes the problem of 'jumping the gap' and inventing a method of helping that child. Of course, anyone with an alert mathematical mind should be able to do that.

Piagetian Theory would imply that by the time a well-grounded child of normal ability reaches his third or fourth year of secondary schooling, he can enjoy substantial doses of formal teaching. A good mathematics teacher will, thus, challenge him to forming hypotheses and ruminate about them, to construct and use formulae and, in short, to enjoy mathematics in its purest form. Conceivably he would encourage them also to be more conscious of mathematics in the symmetry of nature and in other subjects such as physics, chemistry, and geography and the general pattern of life. And, at times, when the bright child's brain is tired, he will encourage him to support his

thinking with material help.

Yet that same teacher would find it essential in the lower forms with less able children to use 'junior methods' of a very practical sort, only discarding such methods gradually and across a transitional period.

Conclusion

In this short article I have mentioned only a few of the most noticeable features of the impact of Piaget's work on the teaching of mathematics. A fairly complete study of his impact would take many a book. One of the most outstanding things he teaches us is that mathematics teaching must have infinite variety, for every individual child needs to learn it in his own way and at his own pace to get maximum value from the learning: similarly every good mathematician, just because he is good, will see mathematics from his own standpoint but in its whole integrated richness. He is part of the child's environment and, if he is an inspired teacher he will be able, by constant Piagetian observation, to generalise enough about the needs of a class of children to help them all forward as nearly as is possible at their average maximum pace while pinpointing the hurdles at which each might fall. He will also monitor, and satisfy the extreme alertness and rapid development of the 'high-flier' with extra mathematical interests since the supply is infinite.

In this way Piaget's work has had impact upon mathematics learning across the whole world. The gathering at Exeter in 1976 would testify to that.

Bibliography

- Piaget, Jean, **The Origin of Intelligence in the Child.** RKP.
Piaget, Jean, Inhelder, **The Child's Conception of Space.** RKP.
Piaget, Jean, **The Child's Conception of Geometry.** RKP.
Piaget, Jean, **The Child's Conception of Number.** RKP.
Piaget, Jean, Inhelder, **The Early Growth of Logic in the Child.** RKP.
Piaget, Jean, Inhelder, **The Growth of Logical Thinking Childhood to Adolescence.** RKP.

Some reference to the learning of mathematics is made also in every, or nearly every, Piaget book.

References for Ernest Choat article (page 130)

- Choat, E. 'The Relative Development in Young Children of Geometrical and Numerical Concepts', forthcoming publication in **Educational Studies**, 1977.
Piaget, J. 'Comments on Mathematical Education', in **Developments in Mathematical Education**, ed. Howson, A. G., London: Cambridge University Press, 1973.
Skemp, R. R. **The Psychology of Learning Mathematics**, Harmondsworth: Penguin, 1971.

Primary Mathematics: the challenge ahead

Ernest Choat

Dr Ernest Choat, M.Sc.(Surrey), Ph.D.(London) is Principal Lecturer in Education and Mathematics at Rachel McMillan College of Education, London.

His publications include 'Pre-School and Primary Mathematics' (Ed.) (Ward Lock); the work cards 'Roots of Number' (Cassell). He was educational consultant for the BBC's Television series 'You and Me', early mathematics programmes.

Since the late nineteen fifties, widespread changes have occurred in the teaching of primary mathematics. These changes arose in order to prepare children to cope with developments in scientific and technological knowledge, and through the awareness that children were individuals possessing different abilities, needs, interests, and paces of learning. Consequently, the terms 'new mathematics' and 'modern mathematics' were coined to describe the content to be taught.

Criticisms of standards being achieved by children in primary school mathematics are now voiced. An inability to master the operations on number appears to be the strongest complaint; but this is based on a narrow view of education. Children need to develop the ability to think for themselves if they are to be educated for today's world, and contend with the complexities which modern life brings. Not only does this involve a broad education but, in mathematics, an appreciation of the subject's connotations to life. Those advocating a return to the standards which were acknowledged as appropriate twenty to forty years ago fail to take into account children as individuals or to what the standards referred.

Routine office posts or factory work were the most likely occupations for which the majority of children of the time were prepared. Efficiency in the jobs required proficiency in the skills of arithmetic. With a narrow ideal, mathematical education in primary schools was rejected. Children were practised in fixed routines of computation and, as they were practised constantly, a degree of competence was inevitably secured. Any attempt for children to rationalise why certain operations were carried out, or to understand processes, was disregarded.

The attitude ignored children as individuals. Even the less able were considered capable of undertaking all

the required tasks. Frequently, third and fourth year junior school children struggled through the intricacies of long division without any hope of ever achieving success. It was not surprising, therefore, that, allied to the new approach to content, acknowledgement was made of Piaget's studies and the recognition that children progress at different rates and pass through stages in their mathematical development.

Attention to children as individuals and emphasis on mathematical development through concept acquisition, are cited now as the causes of failure to operate on number, and lead to castigations of present-day mathematics teaching in primary schools. The main difference between primary school mathematics now, and what was accepted previously, is the refinement of content to allow children to appreciate what they are learning. Although concept acquisition is the means, computation processes are not rejected. Conceptualisation enables children to relate with insight and understanding to develop an aptitude and appreciation for mathematics, and then apply the understanding to the skills of computation and measuring. Some people even have the impression that primary school children are no longer required to learn the tables of multiplication. This is a mistaken idea. Learning the tables remains essential, but what an emphasis that children should be aware of what the tables are, how they are constructed, and when to use them. Memorising tables by rote has no useful purpose.

It is seldom considered **why** it is essential for children to learn mathematics. The answer is simply that in their lives children cannot avoid mathematics. From their earliest days, they are concerned with spatial configurations and manipulations, the necessity for balance and equivalence and their reliance on symmetry, and the adaptation of these aspects to the relationships of number.

Mathematics has qualities which bring richness and fulfilment to life. It is a cultural subject in its own right. The space in which children live is the origination of their early spatial experiences. No-one can deny that they live in space, move in space, and analyse space to be better adapted to it. Therefore, young children experiment with their own body movements and the occupation of space when they crawl, walk, run, jump, tunnel, climb, paddle, swim, etc. Mathematics has practical uses when children need to shop, wear clothes, judge distances and measures, make exchanges, etc., and in their play, games and recreation they refer to it for organisation, rules, and conduct. Consequently, mathematics is part of an individual's basic language through which he is able to interpret and communicate with others while involvement with mathematics encourages logical and ordered thinking.

This implies that concern, and the aspect on which attention should be concentrated, is the development of these qualities in primary school classrooms. Instead, stress is given to standards and the teachers' own mathematical inadequacies. Undoubtedly, present-day mathematics teaching requires a basic understand-

ing of mathematics, otherwise a teacher is unable to decide what content is appropriate to children's particular learning stages, and where in the children's development its acquisition will lead; but the teaching of the content is of equal importance.

More expertise is needed now in classroom organisation and management than was necessary previously. A teacher must systematically plan the implementation of individual or group work. The selection of mathematical content appropriate to each child's stage of development involves the provision of numerous activities. The ultimate decision on the provisions rests upon the apparatus and materials available and their most economic use. If insufficient equipment is at hand, the teacher, herself, must supplement the provisions or make alternative arrangements. When the preparations are resolved, the teacher has to decide on the organisation of the learning situation, and the role in it which she will play. An assortment of chosen activities may involve space for measuring, a sink for work in capacity, and tables for construction, sorting, modelling, visual representation or working from assignment cards or text books.

With such diverse activities, all of the children cannot be taught simultaneously. The teacher must determine how she is to allocate her time to teaching, when to interact and guide and when to allow 'discovery'. Each child should receive the teacher's attention for the amount of time which is appropriate to his need but, with thirty children to supervise, such a premise is difficult to practise. Lastly, and by no means least, suitable records which clearly define the children's achievements have to be kept. No matter how experienced the teacher, adequate records are essential and, contrary to the belief of some, explicit details cannot be entrusted to memory.

Teaching primary mathematics, therefore, is more difficult than many outside primary schools imagine. Many teachers wish to improve the efficiency of their teaching. They are aware of the responsibility which they hold in determining the basic foundation and subsequent attitude of children towards mathematics. These teachers, although hounded by demands for 'standards in numeracy' are conscious that children need to be given opportunities to acquire understanding in mathematics. Meanwhile, other teachers, for a variety of reasons, have failed to come to grips with the new approach to mathematics teaching. In some respects, sympathy can be extended to these teachers, particularly when suffering from their own insecurity in mathematics, but, whatever the implications, the responsibility for primary school children's attainment in mathematics lies with the teachers. They have a duty to ensure that children are receiving a mathematical education.

Several local education authorities, and other bodies, have produced guidelines to assist teachers but, generally, the books have concentrated on mathematical content. Limited attention has been given to the physical, mental, emotional, and social aspects which

could affect children's learning of mathematics, and no guidance has been offered on how teachers should make provisions for these factors. Now, the adoption of a common core curriculum in mathematics to ensure that children learn stipulated skills at specified ages is proposed in some quarters. The introduction of such a curriculum would cause immeasurable harm to mathematics teaching in primary schools. The principle underlying the core curriculum assumes that every child is equal in mathematical ability to achieve all that is stipulated. This is not the case as children differ in their ability, and one of the main objectives in mathematics teaching should be that children are achieving according to their respective abilities. A core curriculum will also limit what mathematics is taught by many teachers restricting the content to the listed items of the syllabus. The stipulation of content, however, raises a matter of great significance. When stipulating items which should be learned by children, the advocates falsely assume that mathematical development is linear, i.e. that once a child has acquired x he proceeds automatically to y ; but this does not always happen.

The impression that mathematical development is linear might arise from an incorrect interpretation of Piaget's assertion that young children pass from one stage of development to the next in logical sequence, or from the use of statistics which rely wholly on percentage analysis or scalogram analysis to determine results of investigations of children's mathematical acquisitions. Piaget stresses that children proceed in conceptual stages in their acquisition of mathematical notions and this is not the same as defining an order of progression of the notions. Percentage responses are susceptible to variations in ability of children in the samples, the teaching to which they have been subjected, and factors which could inhibit learning. When the responses are ordered into a hierarchical pattern, they do not specify whether alternative sequences exist or whether the acquisition of a particular concept presupposes the acquisition of certain prior concepts. Scalogram analysis allows an investigation of items to show where deviations occur from a perfect pattern of scaling. Consequently, items scale by adopting an ordinal sequence according to their cumulative degree of difficulty. Therefore, rigidity is imposed and a sequence of development presupposed that fails to take sufficient account of instances that deviate from the scalable pattern.

These comments suggest that neither percentage responses nor scalogram analyses is sufficiently reliable to reveal a hierarchical development in mathematics as both fail to clarify possible dependence between items within the hierarchy. The restriction is overcome by using a statistic, known as the homogeneity contingency coefficient, which indicates the likelihood of acquiring a concept once another concept has been acquired. The homogeneity contingency coefficient, therefore, enables concepts to be selected that are homogeneous in their order of acquisition and,

hence, those which indicate the use of related abilities by children.

This was the statistic which I used to measure the findings of a study which investigated the geometrical and numerical development of young children (Choat 1977). The results indicated that mathematical development is partially-ordered rather than linear and suggested that geometry and number were inter-related in the development. The children were studied for a year and were checked by their teachers at the end of each term for concepts acquired.

The homogeneity contingency coefficients of the acquisition of each numerical and geometrical concept with each other concept were computed and used to construct hierarchies of progression. The concepts stratified themselves into orders of dependency. A lowest level of concepts which were not dependent upon other concepts for their formation emerged, and were described as foundation concepts. The next layer of concepts were those which depended upon the foundation concepts before formation was possible and were termed as first dependency concepts. Likewise, further layers of dependency were identified and overall hierarchies, which included every concept and paths to their acquisition, were constructed for each of the three terms. (See diagram for Term III).

Although the hierarchies indicated patterns of mathematical development, minor changes occurred in the patterns during the three terms. These changes were attributed to the influence which increases in the acquisitions of concepts lower in the hierarchies brought about in the acquisitions of higher order concepts. It appeared that as children broaden their base of early mathematical knowledge, by acquisitions of concepts which formed the foundation of mathematics, changes materialised which reorganised their mathematical development.

The conclusion indicates that a step by step progression cannot be plotted. In many instances, before a child is able to proceed to acquire a concept higher in the order he must return and form concepts lower in the order of which he is deficient. This implies that mathematical development is not an elongated string of concepts as a common core curriculum would impose but a constant return to elementary principles which are essential to acquire if interpretation of a higher order concept is to be achieved. This view of mathematical development is shared also by Piaget (1973), when he describes the nature of 'reflective abstraction', and Skemp's (1971 pp.54-67) interpretation of 'reflective intelligence'. They concur that new data occasions children to reflect upon their existing schemata so that mental activity is re-organised and change brought about by abstractions on a lower plane being projected to a higher plane.

Piaget's work has been of extreme value if only for alerting that attention should be paid to developmental factors in the acquisition of mathematics, but the finding in hierarchical progression emphasises that our knowledge of how children acquire mathematics

is still rudimentary. There are many areas about which we know little. What is the ability which makes some children more proficient in mathematics than others? What is the extent of intuition in mathematical development? Why are some children restricted as slow learners in mathematics? How do children abstract to operate on number? What is the significance of the pre-school child's play to later mathematical development? What role does language play in mathematical development? What are the effects of physical handicaps, emotional disturbances, and social conditions on mathematical development? These are merely a handful of the areas in which more needs to be known. Research has provided certain hypotheses, but it is from classrooms that more positive conclusions will be obtained.

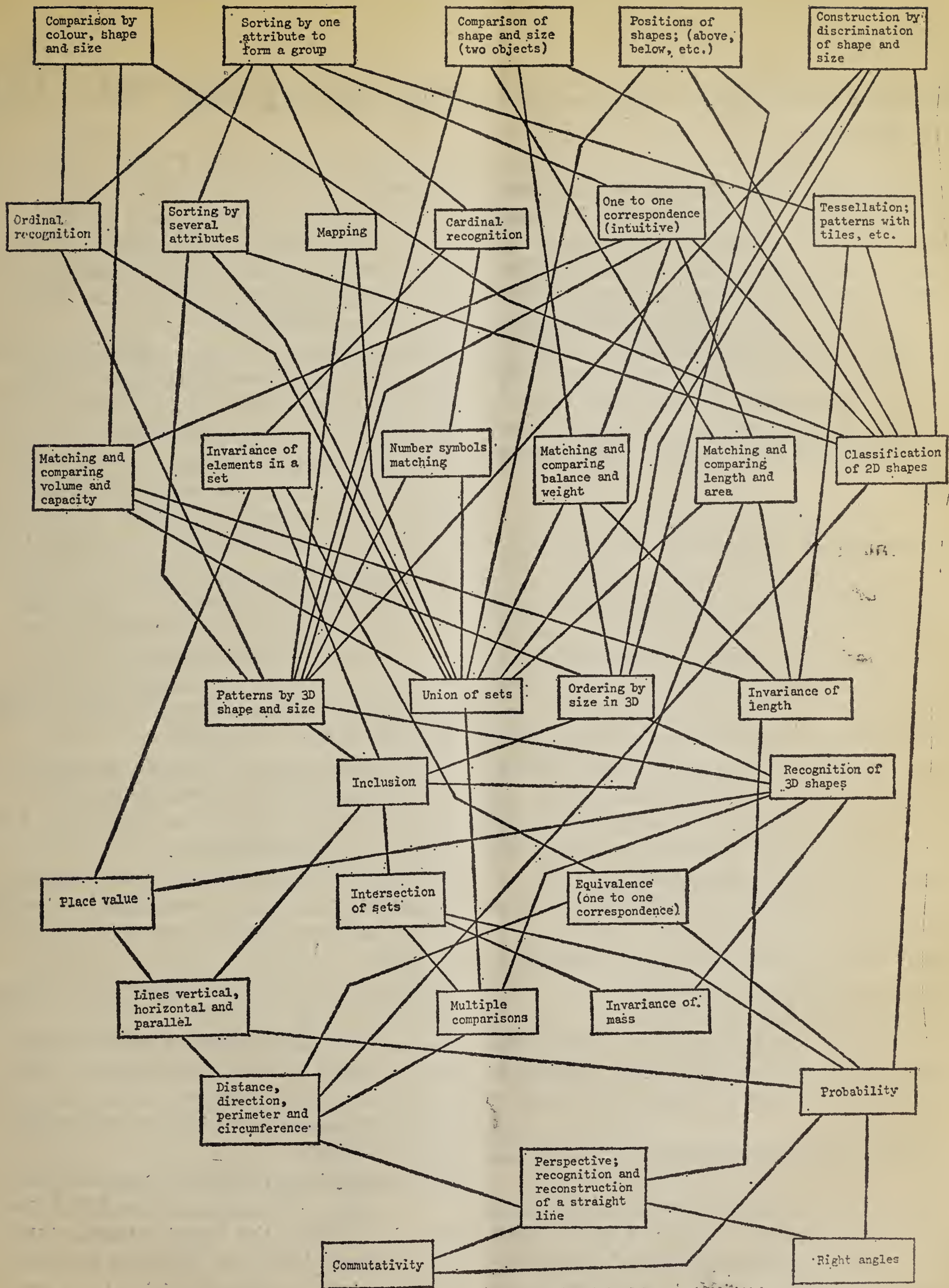
Owing to the enthusiasm to prove or disprove Piagetian 'checks', most mathematical research on young children has focused on replications of the 'checks' instead of relating Piaget's theories to classrooms. However well-intended such research may be, the consequences have been innumerable clinical studies which have yielded results. Subsequently, the findings are often treated as objectives for children in mathematical learning. This implies that children are treated as objects to be measured instead of individuals with their own paces and stages of development; a situation which suggests that children are being fashioned to suit mathematics instead of mathematics fitting the children.

Although Piaget's methods may not have produced positive answers, they have provided suggestions and inspirations for the study of children's mathematical development. The task, now, is to progress from Piaget. If his insights are to be enhanced, the next step appears to be intensive studies of individual children in their natural setting of the classroom.

The demand for standards has not been entirely negative to those who have faith in the present-day approach to the teaching of primary mathematics. It has made them conscious that, although their enlightened approach of children acquiring mathematics through understanding is sound educational theory, mere insistence without proof will not suffice. The motivated teachers, themselves, must justify their actions and provide evidence to validate their teaching methods.

Primary mathematics, therefore, is in a complex but exciting period. The pioneer work of Miss Biggs, Mrs Williams, and Geoffrey Matthews has shown the way, but now an era is being entered that demands verification of principles. The swing from the traditional diet of pages of sums to children working in mathematics with understanding may seem a huge step but it is only a beginning. The future, then, is a challenge to primary school teachers and they should go forth to meet their critics with answers which they have assembled from evidence in their classrooms.

The Interdevelopment of Geometrical and Numerical Concepts



Mathematical concepts and language 1937-1977

Derek Wheatley

Derek Wheatley, who has for seven years been headmaster of Staples Road County Junior School, Loughton, Essex, began his career in a Local Education Authority Office. In 1956 he began his one-year teacher training at Newland Park College, Buckinghamshire, and followed this in 1968 by an Advanced Diploma with a dissertation on 'Children of low birthweight in the junior school'. Before his present post he was deputy head of Chapel End Junior School, Walthamstow, Essex.

A little while ago I was looking through a cupboard and discovered nearly all the 11+ tests set by the Essex Local Education Authority from 1937 to 1962. In 1976 my school was selected by the computer for the Primary School Survey and the fourth year children had been set a mathematics test. The test was the Testing of Attainment in Mathematics Survey (TAMS) produced by the National Foundation for Educational Research. I decided to make a detailed comparison of the Essex tests and the TAMS and I chose the Essex tests of 1937, 1948 and 1962.

The reasons for the choice of these three tests were:

1. 1937 was the first test in my possession and was exactly 40 years old.
2. 1962 was the last test I had.
3. 1948 was roughly equidistant from 1937 and 1962 and I wanted to see if there were changes following the end of the Second World War.

The 1937 Arithmetic Test consisted of two parts.

The first part consisted of 10 problems and the time allowed was 1 hour. 5 of the problems involved the computation of money and 6 used the words how much, how often, how many, etc. Examples of 2 questions are as

follows:

- a. Add one-half of $5\frac{3}{4}$ to $4\frac{7}{12}$ ths.
- b. The distance all round the sides of an oblong is 19.18 inches. If the oblong is 5.32 inches long, how wide is it?

The second part was a mental test lasting 15 minutes and the instruction said 'Do all working in your head'. There were 12 questions and here are 3 examples:

- a. Divide 320.4 by 9.
- b. How much, in pounds, shillings and pence, is $\frac{5}{8}$ of £5?
- c. A number of bags are arranged in rows of 9 and there are five over. If four times as many bags are arranged in rows of 9 how many will be left over?

The war made little difference to the content of the Arithmetic test, but there were a number of minor changes:

1. The test was no longer separated into Arithmetic and Arithmetic (mental).
2. The overall time was reduced from 1 hour 15 mins. to 50 minutes.
3. Question 1 was the equivalent of the mental test, but space was allowed for working 'in case you cannot do all of it in your head'.

Examples of problems from the 1948 paper are as follows:-

- a. How many minutes are there between 9 o'clock on Monday morning and a quarter to eleven on Tuesday morning in the same week?
- b. The total distance round a square piece of cardboard is 5ft. 8 in.
(a) Find the length of one of the four sides. (b) Now find the area of the cardboard giving your answer in square feet and square

inches.

The 'mental' arithmetic questions included the following:

- a. Reduce 17s 2d to pence.
- b. A rectangle is 1ft 3in long and 7in wide. Find its area in square inches.
- c. How many 4 cwt sacks of coal can be filled from a truck containing $6\frac{3}{4}$ tons? How many hundredweights will be left over?

The heading and instructions of the 1948 and 1962 tests are identical except for the date. The similarities do not end there. Question 1 consisted of a number of simple, mental sums. The next seven questions of both tests were very much alike. The only difference is that Question 9 of the 1962 test consisted of four parts and was an attempt to discover children capable of abstract mathematical thinking. Here are two examples:

- 9b. When a certain number is divided by 9 the remainder is 7. Find the remainder when a number 150 greater than the first number is divided by 9.
- 9c. A bill for 3 gallons of petrol and 2 gallons of oil comes to £2 7s 6d. The oil costs 10s a gallon more than the petrol. What is the cost of one gallon of the petrol?

The Essex 11+ tests dictated what was taught in the schools. There was little attempt to teach anything mathematical except that which would appear on the test. Even when the examiners altered question 9 so as to discover mathematical 'flair' the teachers largely negated this by drilling the children so that they achieved the correct answer to a 'flair' question. 9d of the 1962 test says: 'Fifteen thousand people paid for admission at a football match and £1,350 was taken in gate money. Adults paid 2s each but children were admitted at half price. How many of the people were children?'

This question often appeared with different priced stamps forming the base of the problem and was called a 'stamp sum' by the teachers. Children were taught how to ob-

tain the correct answer to 'stamp sums' and it took many hours of teaching!

The TAMS test used for the current Primary School Survey is a very different type of test. It consists of 50 questions and carries on for 15 pages. Whilst the Essex tests were designed basically to see if children could compute accurately, the TAMS test discovers if children understand mathematical concepts and mathematical language. Examples of questions are as follows:

7. Which piece is a parallelogram?
Given a railway time table using 24 hour clock
16. When does the 09.08 from Swindon leave Bath?
17. Which is the latest train which I could take from Reading to be in Bath by 2 o'clock in the afternoon?
24. Write down a decimal which is smaller than 0.7 but larger than 0.6?

This pie chart shows the proportion of our class who live in different sorts of houses.

43. What percentage of our class live in flats?
44. What proportion of our class live in bungalows?

Picture of jeep

This model jeep is 7cm long.

A real jeep is 420cm long.

48. How many times longer is the real jeep than the model jeep?
49. What is the scale of the model?

The TAMS test is obviously very different and to show how different the four tests were analysed to discover concepts tested and language used. (See tables I and II).

If you examine my simple analysis of the contents of the tests a number of conclusions can be drawn:-

1. The Essex tests changed very little over 25 years and all covered similar mathematical concepts.
2. The Essex tests tested only 16 concepts whereas the TAMS tested 37.
3. The TAMS test covered the same areas as the Essex tests, with the exception of

- measurements, but tested a very large number of concepts never tested before. An examination of the language used in the tests reveals slightly different conclusions:-
1. There was a change in language from test to test, and by 1962 more words and different words were being used.
 2. It is the TAMS test that shows a language explosion. The Essex test used an average of 18 words; the TAMS 52, which is nearly 3 times as many.
 3. The only words appearing in all four tests are cost, how many, how much, length and area.

Using a calculator, I tackled the 1972 test, I could do 15 out of 21 or 71.4% of the questions. On the TAMS test I found the answers to 11 out of 50 or 22%.

There are very many people who talk about a decline in standards in the teaching of mathematics in the Primary School. If you were to test today a 'middle of the road' Primary school teaching a mixture of traditional and modern mathematics, it would not do very well on the 1962 Essex test, and you could say that standards had declined. However, if you tested the same school on the TAMS it would do better. You cannot make assertions about decline in standards at the present time because of the changes in mathematical content of the Primary School over the last fifteen years. What everybody has to do is to make up their minds what they would like their eleven year old child's mathematical knowledge to be. Would you like him to be able to do the 1962 test with its emphasis on computation or the TAMS test with its wide variety of mathematical concepts and rich vocabulary? I don't think that there is a choce. The mathematics that the 1962 test examined is an inadequate foundation upon which to develop a child's mathematical education.

TABLE I MATHEMATICAL CONCEPTS				
	1937	1948	1962	TAMS
Addition of Number	*	*	*	*
Subtraction of Number	*	*	*	*
Multiplication of Number	*	*	*	*
Division of Number	*	*	*	
Addition of Money		*		*
Subtraction of Money	*			*
Multiplication of Money	*	*	*	*
Division of Money	*	*		
Addition of Measurements				*
Subtraction of Measurements	*			
Multiplication of Measurements		*	*	
Division of Measurements		*	*	
Area (Rectangles)	*	*	*	
Circumference	*	*	*	
Vulgar Fractions	*	*		
Decimal Fractions	*			*
Long Multiplication		*	*	
Long Division	*	*	*	
Problems involving Time	*	*	*	*
Relationships — Number	*		*	*
Proportional Relationships	*		*	*
Speed			*	
Unequal Division		*	*	*
Ability to read a graph (block)				*
Series of Numbers				*
Volume				*
Ordinal Number				*
Size of angles				*
Timetables				*
24 Hour Clock				*
Flow Diagram				*
Place Value				*
Nets and 3D shapes				*
Probability				*
Understanding of 4 Rules				*
Plans				*
Scales — Scale Drawing				*
Use of Brackets				*
Equations				*
Mapping				*
Area of Shapes other than rectangle				*
Symmetry				*
Percentage (very simple)				*
Understanding of vulgar and decimal fractions				*
Plotting				*
Compass Points				*
Reading of a Pie Chart				*
Reading of a Conversion Graph				*
CONCEPTS TESTED	16	16	16	37

TABLE II
MATHEMATICAL LANGUAGE

	1937	1948	1962	TAMS
Add	*	*		
Take	*			
Subtract	*			
Divide	*	*	*	
Share	*			
Times		*		*
Multiply	*	*	*	
Cost	*	*	*	*
How many	*	*	*	*
How Much	*	*	*	*
Oblong	*		*	
Rectangle		*		
Difference	*		*	
Width	*	*	*	
Length	*	*	*	*
Square	*		*	*
Area	*	*	*	*
Equally	*			*
Reduce		*		
One half		*		
Younger than		*		
Bill		*	*	
Average		*		
Twice		*		
Longer than			*	*
Sum of			*	*
Large			*	*
Smaller			*	*
Whole Number			*	
Remainder			*	
Late			*	
Time			*	
Diagram			*	*
Speed			*	
Size				*
Shape				*
Big				*
Percentage				*
Fraction				*
Short				*
Tall				*
Graph				*
Chart				*
(Running Totals)	16	17	22	22

TABLE II (concluded)
1937 1948 1962 TAMS

Same				*
Parallelogram				*
Cube				*
Sixth				*
Estimate				*
Angles				*
Degrees				*
Diagram				*
Arrows				*
Net				*
Cylinder				*
Distance				*
Proportion				*
Decimal				*
Plan				*
Wide				*
Statement				*
Solid				*
Cone				*
Cuboid				*
Cylinder				*
Pyramid				*
Sphere				*
Set				*
Direction (NE)				*
Pie Chart				*
Convert				*
Equation				*
Scale				*
MATHEMATICAL WORDS				
TOTALS	16	17	22	52

Book Review

PROGRESSIVE RETREAT

A Sociological Study of Dartington Hall School and some of its former pupils

by Maurice Punch

(CUP 1977). £4.90.

Although a book on Progressive Schools can hardly fail to be of interest to educationists, this particular sociological study suffers from one crippling defect. This is the tiny size of the evidential data on which the author bases his conclusions: in fairness it must be said that he himself recognizes this; 'much of our evidence is descriptive and impressionistic' (p153).

Out of the round 2,000 pupils who have passed through Dartington since its foundation Mr Punch has chosen for his sample in the period 1926 to 1957 two categories of interviewees, 10 men and 10 women who left the school between 1935 and 1940 and 20 men and 20 women who left the school between 1950 and 1954: he has compared these with 20 pupils each from Bryanston and Badminton schools and also himself conducted a number of pilot interviews with associates of Dartington.

The children of the Progressive schools included those at Dartington were encouraged to think of themselves and did in fact do so as missionaries protesting against world competition, commercial ambition and technology, argues the author: the schools themselves were deliberately intended as a criticism of the Public Schools.

'In following the children into the wider society we should continually remind ourselves of four main elements in their background. Firstly, most of their relationships, including those with adults, were on a highly personalised, primary-group level. Secondly, the school had provided them with a warm and supportive environment, which for a minority may have amounted to a home substitute. Thirdly, they had developed a consciousness of being different or special. And fourthly, and in some ways most importantly, they had come to look upon authority as benign and amenable to rational discussion.' (p96). The reason why Mr Punch has called his book *Progressive retreat* is to be found on p143:-

'... our children of the new era have largely turned their backs on the burden of reforming that world which progressive education initially so strenuously denigrated. Rather, in the privacy of their own home or in the company of like-minded individuals, they can indulge in symbolic progressive rituals that stress social distance from the conventional middle class.' In other words the progressive school movement in general and Dartington in particular, after perhaps performing an useful function in the 1920s and 1930s in championing the freedom of the individual child and his creative potentialities, failed to meet the socio-political challenges of the last forty years and has nothing to offer to the public sector of education.

The Dartington Hall Trustees who commissioned this

work remark in an introduction of their own: 'Maurice Punch has IN DETAIL much of interest to say in his report. But in our view his GENERAL conclusions are not justified by the "facts" he has collected . . . we are certainly not in retreat: rightly or wrongly, we believe we are still with the advance.'

JAMES L. HENDERSON

Maggie Woonton's article (concluded from p.110)

turning it so he bought two more. I haven't had pens from the school to mark the register since I've been there. Each time I write on the stock list 'one red and one blue pen' I get a note saying 'see Miss D. When I see Miss D she says she does not have any although I was once offered a refill.

The whole school was several weeks without paint last term. That I refused to buy myself. The stock room is a highly guarded place that no one else is allowed to enter. When the head went away with some children for a week he took the stockroom key with him. This is his normal practice apparently. I had to buy my own glue that week.

The price of postage

A resource room has been started and I offered to write off to firms for visual aids etc. He seemed pleased and told me to get the stamps from the secretary, Mrs C. When I saw Mrs C she said 'I haven't got any stamps dear. If I need them I buy them out of my own money and claim it back from him and he already owes me £30.'

As for the scissors — I wrote on my stock list '10 pairs scissors' and as I thought an explanation would be needed, I wrote 'ours too blunt to use'. That afternoon Gwen stormed in (no exaggeration). 'You're not allowed sharp scissors. I said that I didn't want sharp ones — I just wanted some that would cut paper. She picked up a pair and said there was nothing wrong with them — the screw just needed tightening up. Apart from being untrue, I found this comment insulting — I may have responsibility for forty children but I am not responsible enough to know when I need a new pair of scissors. So I crept into the resource room and stole four pairs and my nursery nurse has bought some.

A girl I went to college with is taking one of the infant classes and has had diarrhoea since she started at this school. Usually on Monday and Tuesday. Her doctor can find no physical cause and has prescribed valium. I very rarely had headaches before — they are becoming more frequent. And the awful thing is that with the teacher employment situation as it is we are both going to have to stay there another year.

The author is a member of the School Without Walls committee. She teaches in East London.

Can schools incorporate meaning?

an exercise in Cross-Cultural Research

Michael Kelly

My research tends to be cultural. Linguistic elements have their importance but I have strong interests in styles of thought and attitudes, both within educational institutions and in the families and social networks outside them in non-European societies. To date, my work has been in two tribally plural, which means culturally plural, countries in West Africa: Ghana and Cameroon.

It is a matter of common observation among workers from overseas in those countries that there are differences between Africans and Europeans. I do not mean merely in physiognomy, but in child-rearing, expectations of children's manners, classroom behaviour, eating tastes and manners, family patterns, attitudes to elders. Foreigners notice these things relatively quickly once they begin to take any interest in their local neighbours. Reactions vary, from culture-shock incredulity ('How crude', 'how unhygienic', 'how primitive'), to sympathetic attempts at understanding: 'It can't just be malnutrition that their children are so quiet and well-behaved in the company of adults'; 'how marvellous to have pupils that want to study and even correct each other if any individuals show signs of distraction or indiscipline'. That sort of thing.

Mixed opportunities

My work with primary schools and training colleges, syllabuses and textbooks in both Ghana and Cameroon has left me with disquieting impressions of cultural dearth in the attempts to localise or Africanise the content of English learning and teaching. At first the inklings about cross-cultural missed opportunities and inadequate sympathies impinged on me occasionally, unsystematically. For example it came as a real shock of joy to find secondary school pupils in the Volta Region of Ghana putting on an enthusiastic performance of **The Merchant of Venice** in which, of their own accord, without any staff prompting, Shylock was presented in the conspicuously identifiable robes of a Hausa trader. They were predominantly Ewe pupils, with a smattering of Akan and Ga-Adangbe, so that it was a natural analogy for them to make. I was delighted.

Perhaps even more awareness provoking was the discovery, made with the same pupils, that they would go through the motions for me, politely enough, of writing model letters in English to distant relations or pen-friends or potential employers. Wooden and routine expressions. Then, as housemaster, I began to be entrusted by my pupils with the vetting, and even

counter-signing at parental insistence, of real letters, asking for extra money, for books or clothes, or explaining the difficulty of travelling during term to a funeral or other family occasion. Quite, quite different. Archaic and acutely formal by modern metropolitan letter-style conventions, as encouraged by the course exercises. 'Dear Sir', to a father. 'Your obedient and dutiful son'. No love, no expressed intimacy. Flowery, roundabout, oblique. I queried some of this from time to time and was told that the 'modern' English models were unacceptable to them because they were bald, brutal, rude, disrespectfully intimate. I suddenly realised that our epistolary virtues of informality, straightforwardness, getting to the point, frankness, had no linguistic justification but were a culture-bound export which local taste and usage rejected. And still, I find in Cameroon, reject. And rightly so. Stylistics have a part to play in the social or sociolinguistic dimension of language and there we have no business to prescribe. Advice is as much as we can validly give and advisers must, in my view, be learners if they are to engage with local reality and achieve anything at all.

Starting to learn

In literature lessons, in secondary school and teacher training college in Ghana, we used African authors part of the time: Chinua Achebe, Cyprian Ekwensi in class; Amu Djoletto, T. M. Aluko, Camara Laye, Chukwuemeka Ike, Ama Ata Aidoo, Francis Selormey, Mongo Beti, in individual reading work. As I had to keep up, I read the books too. As I am curious I discussed events, items, attitudes, in the books with the students and began to learn from them the astonishing range of variety of 'custom', the depth and coherence of 'tradition', the misfits and compromises where 'European' culture and education, the scientific world view, rationalism, the cult of objectivity, analysis, verification, are concerned. I found I had a lot to learn and a number of prejudices and facile estimates based on cursory external observations to discard. The writing of anthropologists and what one may loosely call folklorists that I began to read seriously at this time helped. Visits during terms and holidays to the homes, families, chieftaincies, of students and colleagues also gave insights and grounds for reflection. Eating, drinking, bathing, styles and rituals impinged as different and intriguingly so. Where distinctions between hand-functions are drawn, so that the left hand is used for dirty work, it becomes hygienically as well as culturally interesting that the right hand only is used in eating

in the absence of cutlery. Libations in palm wine, native gin, spirituous drinks at the moment of opening a bottle, introduced me to ancestor honour and to minute scholastic reconciliations between aspects of animism and the Christianity we all professed. I was lucky with my expatriate colleagues, as I was in having my first posting to the bush where cross-cultural matters obtrude more conspicuously and relentlessly than in a large town. Several of us became known as people who wanted to know, to be involved. At a send-off, where an Ewe-speaking washerman gave some bottles of beer for me in our favourite bar, he gave a speech which one of my school colleagues translated. At first, he told me, when I arrived and started wandering on foot through the town, dropping in on compounds, greeting everyone, eating and drinking wherever hospitality was offered, picking up my smatterings of the language, asking questions, trying to learn, he had thought I was a spy. (A characteristic early reaction. What a comment on typical 'white' indifference, and African paranoia.) Then he had watched me. I had persisted, done nobody any harm, taken recognisable advantage of no-one, continued to wander and meet and talk and eat and drink and dance and fall about. He had been forced to the conclusion that I was friendly, simply friendly. So he wanted to knock me these few bottles as a token of his own friendship.

At the personal level one has never finished learning, touchingly as well as enjoyably. It can be harrowing to be entrusted with decisions such as the evaluation of the relative merits, and costs, in a particular instance, of consulting a 'Western' doctor or a native herbalist. It can be a complementary delight to intercept agonised glances in a village home and to have one's mentor reassure: 'It's alright. He eats and drinks like an African. No cause for alarm'. Of course the depths of poverty, disease, suspicions and fears are so overwhelming that one has constantly to beware of dilettantism on one side, and despair on the other. In one of his books Thomas Merton makes a useful distinction between detachment, as a good spiritual state, and insensibility, always a bad thing. But, as a Cameroonian friend once put it about beginning to find out and trying to share interests and experiences and interpretations, one is, as a wealthy 'well educated', even expert, foreigner, tempted 'to see things as easy when they are never easy'. I believe you have to accept the effort to go on and on and on learning.

The abyss and the ideal

At the institutional, professional level it is also right I think to let cross-cultural intrusions be more than one way. On teaching practices in Ghana, in training college work, it began to be borne in on me that there was a large incompatibility, an abyss, between local family styles of treating children and the training college ideals. And not only between college ideals and family notions, but between the behaviour of 'fledged' teachers and that we expected our 'student teachers'

to show. It began to impinge on me not only that we might be wasting our time, and that of the students, but be doing so coarsely and unimaginatively and unsympathetically. To put it at its broadest, our models, and teaching practice insistences, were of a modified but still glaring 'progressive' type: activity methods, informality in the classroom, grouping of children, encouragement of individual creativity and expressiveness. Much of it harmless and even sound, considered in vacuo. But disturbing in an unconstructive way, leading to anxieties among students and class children, and hypocrisy among the former, in the real situations we were trying to impose them on. Children in Ghana and Cameroon are expected to learn by watching, and from sententious instruction. They are not expected to mix learning and playing. They are not expected to proffer unasked for opinions. They are expected to be quiet, demure and respectful to and in front of adults. They may demonstrate skills when asked for, but informal trial and error attempts, in a supposedly structured setting like a school classroom, are seen as time-wasting, absurd and irresponsible. What is the adult for, for heavensake, if he or she doesn't teach, instruct and enforce? Children should learn by drills and repetitions and following instructions, not by self-initiated expressions of 'readiness' and interest. Such childish egotisms are seen as casual, impertinent, uneducational.

It is all very well for modern educationalists to throw up their hands with little cries of 'Victorian', 'old-fashioned', 'they will have to change', and so on. The school is still by no means a universal experience, even primary school, for children in Ghana and Cameroon. Its effectiveness, for the majority of attenders who do not go on to any further formal education in the 'modern sector', is not very strong in society at large, among school children's families, unschooled siblings, in confused mixes among teachers.

My first awareness of this in Ghana several years ago, and preliminary gropings to cross-cultural sympathy, and strategies for improvements, as opposed to rigid prescriptive insistences, have been deepened and enlarged since I came to Cameroon. In Cameroon, I work with 'trained' teachers, established in their schools, more than I do with student-teachers. I have seen how immediately the progressive methods, inculcated for up to five years in the training colleges, disappear once the real work in the real school starts. This is not, as I now see it, a cause for lament and disillusion. For example, what **sort** of activity methods and informal self-expression can seriously be envisaged for an infant class of 102 children in one classroom, equipped only with desk-benches, armboards and blackboard, and a couple of teachers? In so far as they can do anything they had better do it in short bursts of drilled common tasks (letters, numbers, words; oral, and written on their armboards), interspersed with periods of rest in common. Which is what happens. The alternatives are not progress but chaos and anarchy. But the training colleges are at

most only half-aware that their bright 'new' methods and attitudes are irrelevant and impossible. Student-teachers still go through unreal motions, in classes artificially selected for manageable size, alongside real classes of real 'unmanageable' size. Conclusions about meaningful adaptations and help in the face of inevitable future experience are not worked on, even when individual lecturers admit their awareness of the dysfunctions of aim and 'practice' between colleges and schools.



Alienation by syllabus

Problems of quantity and enrolment versus equipment and teaching ratios, are one aspect of school alienation. Another is the content of the school syllabus. Here again I am amazed at the superficial and materialistic ways in which 'Africanisation', 'Ghanaianisation' or 'Cameroonisation', have been interpreted. In situational exercises, according to unacceptable and unworkable 'Western' models, we have references to local proper names of persons, places, money, crops, geographies. As there is no cultural engagement with the locals, it is very nearly as unreal as if all the books still went on about Janet and John, London, cricket, £sd, and so on. (In fact some teachers keep to the old books. On grounds that there is more meat in them, even if the meat is foreign and wildly implausible. When, they argue, was formal education ever meaningful? It is supposed to supply certificates; not sense. They have a point, in fact, as things are.)

My own most recent research has been an attempt

to cross the expressive, interpretative, psycho-social barriers between 'education' in an official non-mother-tongue language and vernacular cultural expressive norms. As a regular examiner in the Common Entrance to Secondary and continued formal education, and in the First School Leaving Certificate, I felt that the children's English stood in severe need of improvement. Analyses of the English books in use in the schools showed paucity as well as qualitative poverty of material. I wondered how much wealth of vernacular cultural expression was within the grasp of terminal class children in the primary schools and whether educational use might be made of it in the Second Language. If so, I felt, such material could be introduced with benefit both as language improvement resource and as a mediation of traditional thought-, image-, and expression-patterns into the unreal, post-colonial but still imported and un-naturalised world of school.

The Search

My methods were as follows. I picked several types of vernacular cultural expressiveness from African traditions, translated into English, that I had come across in my reading around over the last few years: stories, children's poems and word-games, proverbs, riddles. From Hausa, Fang, Yoruba, Akan. I had these 'models' stencilled and followed them with requests on the same sheets of paper to give me examples of 'similar' stories, proverbs, poems, from the child's own 'country talk' tradition, in his vernacular if he could manage it, and in English. Several of my learned colleagues, expatriate and Cameroonian, said: 'Phew. That's a tall order'. 'Interesting idea but quite impossible for the children you'll find'. A Francophone sympathiser with the principle even said: 'cet exercice a quelque chose de diabolique'! I maintained my hunch. Those who have never been stimulated cannot be prejudged as to the levels of response to stimulus that lies in them. Especially if, as I hoped, the stimulus would touch a real chord in their hearts.

My long-suffering counterpart and I drew up lists of separate language groups (tribes, cultural traditions) and primary schools that went up to the official terminal class within those areas. Some large groups had many such schools. Some small groups had only a handful of children in single schools. We aimed mainly at rural, mono-tribal areas but also used the occasional urban and ethnically plural school for contrast and interest.

We worked, explaining and delivering our 'exercises' and collecting them later, for about seven months. We covered 10,000 miles in the two anglo-phone provinces and the Bamileke-Bamoun heartlands of the Province de l'Ouest and got over 4,000 scripts in more than 50 languages. We used local vernacular informants to 'translate' us, even though several teachers insisted that the children could understand English. 'Understanding' what we were on about in English and appreciating the original self-involvement

we were demanding from the children were quite different. We found this everywhere. As soon as the genres offered in English on our probes were fleshed in living home-tradition oral examples the children lit up and the real action of clarification and the beginnings of responses began. I was extremely touched by the enthusiasm with which children, teachers, school committees, parents, chiefs and councils of elders received us, discussed our demands with us, told us how overdue the whole exercise was in their estimation and offered help. We always left the classes to get on with the work in their own time with as much adult help and guidance as they wanted and could get. We insisted that no 'Test' element was or must be involved. We tried to insist on freedom from correction on the part of the teachers. Content, and bulk of material, were what we were after. By and large, we were well understood in this, hard though some teachers found it to allow free flow to their charges as they tapped their parental and grandparental repositories for the precious lore that had, apparently, never surfaced in school before.

The results

Clearly, seven months and 4,000 + examples from child respondents only skim the riches available. Curriculum reform in developing areas is very short on time however. We were lucky to have had the research time we did. As we are still lucky to be presenting corrected and pedagogically oriented samples of our material in experimental classes in a few selected schools. We have had a term and a half to date of experimental redeployment of the material so it is premature to comment on it, other than to say that the early enthusiasm has been maintained, that teachers and taught see it as a source of delight and interest. (Children and teachers actually talk, in sentences, in English, about the 'correct' solution to dilemma tales, weeks after the formal exercise of comprehension and structure-selections have been completed.) It is obviously early days yet to make extravagant claims. However, I have a sense of urgency about cross-cultural empathising in education, where foreign models sit uneasily in vitally diverse indigenous cultures. Hence I offer this interim survey of a personal growth from subjective awareness in hints of divergences and disparities to more professional and systematic attempts to engage with and make use of the host culture, in the hope that it may interest and activate other workers in the field. Once some threshold of conviction and interest have been reached, the simplicity of such an initiative at least equals the realisation of the vastness and complexity of what one is plunging to grapple with. But the beginning surely has to be made.

Highly selective bibliography

Folkloristic:

- I. & P. Opie, **The Lore and Language of Schoolchildren**, OUP, 1959.
- I. & P. Opie, **Children's Games in Street & Playground**, OUP, 1969.
- U. Beier & B. Gbadamosi, **The Moon Cannot Fight** (Yoruba Children's Poems), Mbari, Ibadan, n.d.
- A. Jablow, **An Anthology of West African Folklore**, Thames & Hudson, 1962.
- H. A. S. Johnston, **A Selection of Hausa Stories**, OUP, 1966.
- B. Gbadamosi & U. Beier, **Not Even God is Ripe Enough**, (Yoruba Stories), Heinemann, 1968.
- R. S. Rattray, **Ashanti Proverbs**, OUP ed. of 1969.
- R. Finnegan, **Oral Literature in Africa**, OUP, 1970.

Pedagogical and theoretical:

- B. Kaye, **Bringing Up Children in Ghana**, Allen & Unwin, 1962.
- D. Price-Williams, ed., **Cross-Cultural Studies**, Penguin, 1969.
- J. Middleton, ed., **From Child to Adult**, Natural History Press, N.Y., 1970.
- P. Bohannan & J. Middleton, eds. **Marriage, Family & Residence**, Natural History Press, N.Y., 1968.
- D. Hymes, ed., **Language in Culture & Society**, Harper & Row, 1964.
- J. Gumperz & D. Hymes, eds, **Directions in Sociolinguistics**, Holt, Rinehart, 1972.
- J. Pride & J. Holmes, eds, **Sociolinguistics**, Penguin, 1972.
- M. Douglas, ed., **Rules and Meanings**, Penguin, 1973.
- U. Maclean, **Magical Medicine**, Allen Lane, 1971.
- E. Engholm, **Education through English**, CUP, 1965.
- M. Young, **Innovation & Research in Education**, Routledge, 1965.
- R. Cave, **An Introduction to Curriculum Development**, Ward Lock, 1971.
- M. Cole et al., **The Cultural Context of Learning & Thinking**, Methuen, 1971.
- ed. J. Allen & S. Pit Corder, **Papers in Applied Linguistics**, OUP, 1975.
- ed. J. Allen & S. Pit Corder, **Techniques in Applied Linguistics**, OUP, 1974.

Michael Kelly worked from 1971 until recently in the office of the English Language Teaching Adviser, Ministry of National Education, Buea, Cameroon. He is a frequent contributor to educational journals. He is now senior English editor — with 'heavy African orientation' — for a UK based educational publishing firm.

On teaching human rights

Judith Zinsser Lippmann

At the United Nations International School, unlike other secondary schools, history is taught in a five year chronological sequence and takes its examples from the histories of every major cultural region in the world. There is no year of United States history, no year for Modern Europe; instead, it is all world history. To present world history effectively, it has always been useful to have some conceptual or thematic framework beyond the obvious divisions of time and geography. One of the most successful themes in the United Nations School curriculum comes in the middle of the conceptual and chronological sequence. It is the idea developed for the period studied in the 8th grade, the Individual and Human Rights.

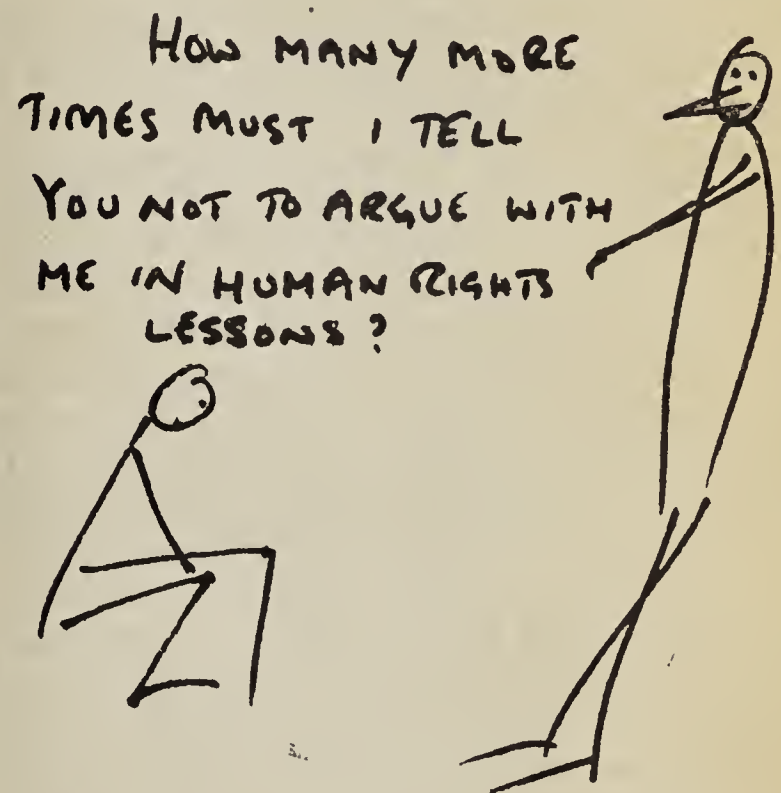
Human Rights as a topic for secondary students has been suggested by many different national systems of education. In the United States, particularly, the problems occasioned by ethnic and racial diversity have made student consideration of Human Rights questions a necessity. Schools interested in incorporating materials on Human Rights into their curricula, or in changing what they use already, should consider the methods for teaching about this important concept developed for the United Nations community. As taught at the United Nations School, the theme gives a flexible framework for a chronological period, raises the appropriate questions for historical analysis, and because of its universality, creates natural connections between conflicts in the past and events and concerns of the present.

Rights across the World

The events chosen from the chronological period 1450-1787 studied by the 8th grade at the United Nations School demonstrate the way in which Western definitions of Human Rights evolved. In the Renaissance the rights of individuals are beginning to be considered over the obligations and privileges of groups or classes; the early 16th century Spanish conquests of Mexico and Peru are the unprecedented destruction of the rights and values of entire civilizations; the conflict between religious and political rights during Queen Elizabeth's reign in England is paralleled by the same conflict in Akbar's Empire in the Asian Sub-Continent; the English Civil War, the settlement of North America and the United States Revolution in 1776 and Constitution of 1787 show the final evolution of the Western definitions of political and religious rights.

Students have no trouble moving from one set of events to another. In addition to the unity provided by the theme of Human Rights, the teaching materials

used emphasize the chronological and historical links between the events and the geographical regions. For example, a McGraw Hill film uses the date '1492' to connect the Florence of Lorenzo de' Medici with Columbus' voyage to the New World; the EDC **Subject to Citizen** curriculum underlines the ties between events in England and the North Atlantic colonies.



Discussion themes

Discussions of these historical questions of Human Rights are particularly successful if it is possible to co-ordinate the history course with the work being done in English classes at the same grade level. At the United Nations School the literature that the 8th grade reads comes from many of the same cultural regions and raises complementary Human Rights problems. Ernest Hemingway's **The Old Man and the Sea** and Kamala Markandaya's **Nectar in a Sieve** show individuals in dramatic conflicts with the environment; Shakespeare's **Julius Caesar** raises basic questions of political rights; **Tell Freedom** by the South African Peter Abrahams introduces students to the extremes of racial discrimination.

The theme of Human Rights does not need to be restricted to these authors or to the 16th, 17th and 18th centuries. The years from 1787 to the present go beyond political and religious conflicts and show the definition of economic, social and cultural rights. Use of questions on Human Rights draws the students' attention to the key events and ideas of the 19th and 20th centuries. From the standpoint of co-ordination

with literature, these are the two richest centuries, for modern authors have portrayed their characters in every type of Human Rights situation.

In the study of literature use of a theme has traditionally enabled students to connect a fictional situation with a contemporary or personal concern. Through the theme of Human Rights students can make the same kinds of connections in history. The 8th grade syllabus at the United Nations School uses the relatively narrow 18th century view of the United States' Bill of Rights to introduce the need for the comprehensive definitions of the Universal Declaration of Human Rights formulated by the United Nations in 1948. Discussion of the United Nations document leads just as easily to their immediate concerns.

Respectives on the Articles

The rights enumerated in the United Nations Declaration are so universal in character that they can be seen from many different perspectives. They can be defined by an adolescent's everyday experience or by the violations of rights presented before the United Nations Commission on Human Rights. For example, Article 5's injunction against degrading treatment can refer to public humiliation at the hands of a schoolmate or to the extremes of degradation visited upon Blacks, Coloreds and Asians in South Africa. Article 12 raises all of the questions about privacy and technology, of the individual's rights versus the state's uses and misuses of power. Students see this in the context of relations with their own governments or in the encounters with their families and their school. Article 26 on education leads to revealing discussions about what the students perceive as the underlying premises of their education and to suggestions of how better to realize the Declaration goals of 'full development of the human personality and . . . the strengthening of respect for human rights and fundamental freedoms.'

The United Nations itself

Such relatively unstructured discussions on the Declaration lead quite naturally to a description of the United Nations with the Commission on Human rights as the focal point and the rest of the organization unfolding in relation to its work. They also lead to independent projects in which the students explore a Human Rights question of their own choosing. Given the opportunity, almost any interest can be related to the Universal Declaration. There are the very obvious topics of racial discrimination in the United States, in Southern Africa; there are the questions concerning the rights of ethnic minorities in Canada, East Africa, Northern Ireland, India, Israel; the issue of Womens rights exists in virtually every nation of the world, including sexual stereotyping, unequal educational and economic rights. Less obvious perhaps, are questions on rights to a safe environment, the right to be free of terrorism, on the rights of prisoners, the insane, the aged, homosexuals. Even the legalized

traditions of professional sports in the United States raise excellent questions of corporate versus individual rights. Inexpensive research materials are readily available. The news media, citizens' groups, governments and international organizations frequently report on and publish information about these and many other topics.

This last unit centering on the Universal Declaration Of Human Rights is perhaps the most appropriate for other schools where only four to six weeks can be freed for ideas and materials outside of the required syllabus. Studying Human Rights in this way will be successful with adolescents regardless of background, despite the difficulties with the United Nations language, primarily because this is just the age when they are experiencing these types of conflicts and trying to define a system of values for themselves. The United Nations Declaration gives them an internationally accepted enumeration of rights and responsibilities. By reading and discussing it, by working on their own projects, their own thinking about values is enriched and clarified.

Frustrations

Only one complication has consistently arisen with this theme and the final concentration on the United Nations document. Students show impatience, frustration and even disgust with the adult world that has failed to make the rights listed in the Declaration a reality. Even their criticism shows the value of the curriculum, however, of considering Human Rights in this way. Their reactions prove that they are already more sensitive to these issues, that they can see beyond their own rights to the rights of others. They cannot help but be more thoughtful adults, and only thus can Human Rights be protected in the future.

Judith Zinsser Lippmann, a graduate of Bryn Mawr College and Columbia University, has taught at the United Nations School in New York since 1969. She has been a consultant to the International School in Washington, DC, the Center for Global Perspectives, and the Institute for World Order in New York.

Has your diary noted these dates yet?

22 October 1977: WEF Conference (10 am start) and AGM (2.30 pm.)

Conference Theme: Education-Fulfilment or Betrayal?

Hemming and the hemispheres: not to be missed. 15-21 August 1978: WEF International Conference. Hoyt Conference Center, Eastern Michigan University, Ypsilanti, Michigan.

Beyond their garden in summer were fields of wheat and barley and oats which sighed and rustled and filled the air with sleepy pollen and earth scents. These fields were large and flat and stretched away to a distant line of trees set in the hedgerows. To the children at that time these trees marked the boundary of their world.

Beyond their world, enclosed by the trees, there was, they were told, a wider world, with other hamlets and villages and towns and the sea, and, beyond that, other countries where the people spoke languages different from their own. Their father had told them so. But, until they learned to read, they had no mental picture of these, they were but ideas, unrealised; whereas, in their own little world within the tree boundary, everything appeared to them more than life-size and more richly coloured.

That is a description of life in a tiny European village in the nineteenth century.* It evokes how the vast majority of human beings in the past, not just children and of course not just in Europe, lived and thought for most of their days.

Nowadays it is still possible, but much less easy, to make a sharp distinction between one's own small world close at hand and the wider world elsewhere, beyond the skyline and the seas. For events and trends in one's own small world — events which seem 'more than life-size and more richly coloured' when compared with events elsewhere — are no longer readily understood and controlled unless they are seen as occurring in a large, even world-wide, system, a system in which skylines and seas are largely irrelevant.

The articles in this joint issue of **The New Era** and the **World Studies Bulletin** are about learning and teaching in the vast and single system in which most human beings now live. A name for the system, not too inadequate as such names go, is world society.

The first two articles are general overviews. Shirley Williams and Trevor Huddleston recall the main features they see in modern world society, and discuss the main tasks of education. Their thoughts have additional weight from the wide practical experience of political life and international affairs which each of them has, and the high administrative office which each of them currently holds.

In effect these first two articles lay down challenges. What, they say to those of us who work in schools and colleges, are you doing? What have you done? What are you going to do?

The articles which follow show one or two answers. Compared with the magnitude of the questions they are stumbling whispers, these answers, no more. But they gather strength from each other, and from the many further answers to which they in their turn refer.

Rex Andrews describes the work in which he and others are engaged to establish a Chair in Education for International Understanding at the University of London Institute of Education. David Shiman and David Conrad, at the University of Vermont, outline a threefold curriculum plan for, as they call it, a global conscience. Robert Riger and Ross Wassermann, 18-year-old students at the United Nations school in New York, describe the problems and pleasures of making closer contact with their august parent body. The article 'Studying World Society' outlines various ways of approaching international affairs in schools, and refers in this connection to work in Norway, Unesco, the United States and the United Kingdom. The notes on Projects and Publications refer to a wide variety of projects and endeavours, in many different countries. The notes by George Steiner, on pages 157-158, are a haunting reminder of underlying philosophical questions.

Both separately and together the articles make a contribution to a huge task. It is the task of fashioning mental pictures not just of 'the wider world' — 'other hamlets and villages and towns and the sea, and, beyond that, other countries' — but of the whole world, the vast and single environment in which human beings increasingly live. It is a task undertaken in, amongst other places, the world's schools and colleges.

*Flora Thompson, **Lark Rise to Candleford**, Oxford University Press 1939.

Education for International Understanding

Shirley Williams, Secretary of State for Education & Science, UK

This is a transcript of a lecture which Mrs Williams gave at the University of London Institute of Education on Wednesday 1 June 1977.

The lecture was one of a series of three arranged in 1977 by the Appeal for a Chair in Education for International Understanding at the University of London Institute of Education. The chairman of this Appeal is Dr James Henderson. There is a further account of its concerns and progress in the article by Rex Andrews on pages 158-162.

After a brief introduction Mrs Williams divided her lecture into two main parts. In the first part she recalled some of the principal features of the contemporary world which require international understanding and co-operation — nuclear power, terrorism, food and energy, trade, economic development — and some of the main international institutions which have been created in response to them.

In the second half of her lecture Mrs Williams outlined the two main ways in which an international dimension may be present in schools: as a component of established school subjects such as history, science, languages etc; and through the introduction of new interdisciplinary studies.

Introduction

Mr Chairman, Dr Henderson, ladies and gentlemen. Let me begin by explaining three reasons why I am here tonight.

The first reason is that many years ago, in fact during the Second World War, my parents wrote a book called **Above all Nations**. Some of you may remember that the actual quotation is 'Above all nations is humanity'. It was, if you like, a very idealistic title. But the book was written at a very unidealistic time, namely 1941. Perhaps the fact that my parents had the idea of writing to such a title in the middle of a world war says quite a lot about why I am here this evening.

The second reason is my association over many years — and it is an association from which I have gained a great deal, as has this Institute — with Dr Henderson. He is, I think it is fair to say, the most distinguished pathfinder in the field of education for international understanding. He has consistently worked



very hard at all levels in this field, including the level at which you lick stamps and envelopes and send circulars around to people.

And third, there is the aim of this Appeal itself. In recent years in Britain there has been something of a burgeoning of chairs or readerships in fields related to this one. For example, there is the Department of Peace Studies at Bradford University, and the readership in Peace and Conflict research at Lancaster University. In a sense it is more optimistic and more long term to talk about complementing these in the field of education with a Chair in Education for International Understanding. For there are many ways in which peace studies, and peace and conflict research, relate essentially to how you deal

with a crisis when it is there, rather than with the prevention of crises from arising. And it is because, I think, the prevention of crises from arising is going to be a very central part of how we handle international relations in the next few years, that I personally would want to subscribe, in all senses, to a chair of this kind.

Our contemporary world

Now let me begin by saying the obvious — which is that we are in a very strange telescoped stage in the world's history, in which there are still nations busily in the process of being born at the very moment that the whole system of nation states is also sliding towards a sort of desperate interdependency. In some ways it is a very paradoxical situation. In mid and southern Africa we are still in the process of the birth of new nationalisms, of new independent states. And yet, at the other end of the spectrum, there are those states which have independence but realise increasingly how little they can do with it. We are in a way, therefore, like people trying to swim with cross tides, with one literally sweeping against another.

Perhaps another analogy, which for me at least is an appropriate one, is that the world is becoming like scorpions in a bottle, who have to learn in a very short time that they either live together or that they mortally wound one another. For we deal, of course, with a situation which is very new: where the luxury of being able to vent national feelings, xenophobia, national hatred, racial prejudice and so forth, is one which has only very recently come into question; and where much of the educational system in all countries, including our own, has simply not taken on board sufficiently the international dimension and the degree of international interdependence to which we are now heir.

Perhaps one way of summing this up, though in a rather banal way, is by quoting to you the words of a very popular musical of a generation ago, **South Pacific**, which go like this:

You've got to be taught, before it's too late,
Before you are six or seven or eight,

To hate all the people your relatives hate:
You've got to be carefully taught.

Well, it is a good piece of popular philosophy and none of you will miss the irony in it. The trouble is that the irony is not as broad as all that.

Let me turn back to the interdependence which is impinging, I think, upon many of the boys and girls who are in school today. The interdependence of the world in relation to the threat of nuclear weapons is something with which they have all grown up. Those of us who like me are middle-aged find it difficult even now, I think, to estimate sufficiently what it is like to have grown up with the possibility of total destruction, as something with which one lives and which colours one's whole attitude to life. But we have learnt to live, albeit somewhat uncomfortably, with nuclear weapons. At least so far we have. Some of us perhaps get lulled into actually believing that war, although more terrible if it happens, is less likely on a global scale because of nuclear weapons. Yet the possibility of Armageddon is always round the corner and always present. None of us should for one moment underestimate by what a thread our lives hang.

But now we suddenly find that in this field the danger is not only from nuclear weapons, not only to do with our ability to work out answers to conflicts, and with the need for politicians to keep their heads. We suddenly find ourselves in the whole new world of civil nuclear power. There is a whole new range of threats, unless we are capable of working out international rules; and unless we are capable of assessing degrees of health and safety; and unless we are capable of depending on each other's engineering capacity and engineering reliability. The whole question turns on whether we have, as it were, stagnant bombs wrapped up in civil power stations, and on how we deal with the movement of fissile material and of radioactive minerals around the edges of the world.

Anybody who feels complacent about this only needs to pick up that remarkable Royal Commission Report on environmental pollution, of which the Chairman was Professor

Sir Brian Flowers, to see just how desperately once again we are interdependent — literally interdependent in the sense that the risks run by anybody are the risks run in effect by all of us. The danger here is not so much that somebody may decide to go to war. The danger here is rather that we may put short-term considerations, and considerations of profit and greed, ahead of the necessity to produce relatively safe systems.

Rule of Law

A third area in which, like it or not, the degree of our international interdependence is borne upon us literally every day, is how we deal with the existence of international terrorism and international crime. I mention these because however high-minded the reasons for international terrorism, it presents the world, not only individual nations, with very direct problems of how to handle it and how to control it and how to deal with it. The international terrorist to some extent depends upon the fact that he may be able to play one nation state off against another, that he may be able in effect to blackmail and bargain between nation states in a way that gives him an extraordinary, a really quite astonishing, degree of freedom.

In this respect, as in that of nuclear power, we are looking at the sense that each other has of the rule of law. We are looking at the sense that each other has of individual lives, including the lives of the terrorists. We are looking at the degree to which we can keep our nerve. We are looking at the value put upon the dignity of human life. And once again, what will emerge is a common denominator. Not the different attitudes of different countries, but the common denominator of behaviour to which the world will finally climb, by way of a series of crises and tests and strains and difficulties.

Beyond, of course, lie the less immediate things that are, all of us know, not more than a decade away. There is the question of whether we in the industrialised world are being far too profligate with fossil fuels: whether our attitude towards the future has become a pretty irresponsible attitude in

many ways, in which we have not asked ourselves too many questions about how long our particular structure of energy use, resource use and economic waste can continue, and how much it depends upon what is essentially an unjust and unfair international political system. What should we ask ourselves now about the whole position with regard to regeneratable fuels? How much do we ask ourselves about the degree of energy use that any single percentage rise in economic growth currently involves? On a much wider basis, how much are our economists beginning to look at the question of whether it is not so much capital-intensivity we ought to be thinking about but labour-intensivity in terms of dealing with the world's colossal problems and our own problems of human use and employment?

Then there is the field of food and raw materials. We may be living at the end of a very brief age of relative affluence. None of us can say how many more green revolutions are possible. It may be that the Green Revolution that today benefits parts of Asia and Africa and Latin America cannot be repeated time and again, generation after generation. Indeed there is some reason to believe that it cannot. And if that is the case then we have to think again much more than we have thought about ecology, about the husbanding of land and of air and of water. This too involves a dimension of international understanding.

One could obviously go on and on, but I will only say just this. It was Norman Angell who said a generation ago, and I quote; 'If men continue to behave politically as men always have behaved since man existed, then mankind will be destroyed.' It was perhaps, though I hope not, a prophetic remark.

Responses

Let us now look at our responses to date, to this awesome problem of political and economic interdependence, which I have very briefly and very inadequately attempted to outline.

Well, we have created institutions. Almost all of them are singularly imperfect, perhaps

even more imperfect than some national institutions. But we have created these institutions and they are all that we have — the United Nations, its agencies, and increasingly a plethora of special conferences — on matters like multi-lateral disarmament, the North/South dialogue, the relationship of detente between the Eastern and Western halves of Europe. On all of these we have to a great extent failed to make people understand what they are for or about. We have got across rather the notion that they are merely, to a very great extent, dialogues of experts a long way away. And yet these dialogues of experts, which are written up in ways that make most people pass them by in the newspapers even if they are good internationalists, are of course in many ways the thin thread by which our capacity to respond to this strange world in which we live actually hangs.

We have also produced a series of regional institutions, including the European Economic Community, the Organisation of African Unity, the Latin American Free Trade Area, the East African Community, Comecon, and so forth. These reflect the extent to which regionally we are recognising, however reluctantly, our inability to be independent and separate any more. These various institutions are beginning to be complemented increasingly by a whole series of voluntary bodies, in some ways the most significant of all. I refer here to such things as the Trilateral Commission, which is an attempt, or was an attempt, not just to give a very detailed education to President Carter, but also to try to establish the concept of some sort of shadow international organisation in the world quite simply because it was needed.

The second way in which we have tried to cope, inadequately, is by throwing up handfuls of laws, race relations acts, nuclear installation inspectorates, the directives that UNESCO has put before us on education and so forth. In many ways they are rather like those little fences that you sometimes see in Austria or Switzerland, which are intended to protect roads from blizzards. There somehow does not seem to be the money or the will to

build a complete system, so one puts up a little barrier here and there where the pressures seem to be the most enormous. And all this has been done to some extent on an expert, remote, removed basis. It is important therefore to look also at the underlying public attitudes and public opinion behind these attempts, these new institutions and new laws.

The mass media

Well in one area, I think, the position is a great deal better than it was. I refer to the way in which the mass media have internationalised us. They really have. Let me take two levels of this. If one takes first the level of academic culture, and I use that phrase in the very broadest sense, then one sees the way in which the whole paperback revolution has brought us a huge range of talent drawn from all over the world, literary and functional and economic and scholarly. One can say that probably most of us now have behind us a reading culture which is much wider than the one from which our parents and certainly our grandparents ever benefited. They may have read volumes and volumes of Dickens, but they certainly were not aware of the great writers and thinkers of the world in the sense that we are. They knew little, indeed almost nothing, of the religions of other countries unless they actually happened to be part of a trading group or of an imperial or military force. We have, at least in a shadowy sense, some idea of the values of other people and of the things which they care most about.

There has also been, perhaps even more fascinating, the internationalisation of popular culture. Let me remind you of just how wide this has been. It includes such things as western films on the television; the Eurovision popular song contest; the fact that you are as likely to go and get a Chinese meal to take away as you are to go and get fish and chips; the fact that you are as likely to be wearing an Indian cheesecloth shirt as you are to be wearing a Marks and Spencers one; the fact that as you walk about the place you will see those who are propounding beliefs and religious attitudes and values that are thousands of miles away from what one would

normally associate with London or Bristol or Birmingham or Glasgow, or wherever.

The half-grasped shadow world of much popular culture is a very exotic and ecumenical world, which is making many of our young people in a sense truly an international generation. Anybody looking at the younger generation, from the United States through Western Europe to Japan or Africa or Asia, in the big towns, is looking at a much more clearly international young generation than they would have seen at any earlier time in the world's history. It is visible here in Britain where we look clearly at a multi-cultural, multi-racial society, something a long way away from the rather parochial society we used to be. But in many ways our education does not fully reflect the speed and the pace of this change.

An international dimension in education

I think our educational system is very conscious of the demands upon it to teach in a multi-cultural, multi-racial society. Indeed, I would say quite strongly that for all its weaknesses and for all its faults, education is probably more aware of being part of a multi-cultural, multi-racial society than most other areas of professional concern. But when we come to look at the way in which subjects are taught to children in schools, then one has to say that it would not be true to argue that the subjects are infused each with a sense of international understanding.

Such infusion is, I think, one of the things that is required. In the most banal way we need to teach history and geography and languages and science with an international dimension in our heads. We ought to question, when we start teaching the history of 19th century England in terms of just one side of the imperialist relationship, instead of both sides, for good and for ill. We ought to question a bit when our geography takes in the South Durham coalfield, my favourite example, but fails to say very much about the pattern of resources and of water supply and of supplies of food and minerals in the tiny planet of which we are part. We ought not to be able to teach foreign languages without some aware-

ness of the culture which bore those languages, even if it is as limited as making sure that we have posters on the walls, and that the audio-visual aids we use reflect something of the cultures and attitudes and values of those societies. (Far better to have people speaking French in terms of explaining, say, the French educational system or the habits of the French at weekends, than simply boringly reciting that my aunt has once again lost that blasted pen.)

Then also, of course, there is the field of science, especially integrated science for the younger age groups and in secondary schools. We ought at least to begin to outline the extent to which science is not and cannot be a totally value-free subject. For it throws up some of the most difficult moral dilemmas that any of us will ever have to meet. We have to attract into science the kind of young men and women who are going to have to resolve some of these problems within their times, not divorce science sharply from other subjects, as we tend to do at the present time.

All this is being made easier — this influence on the curriculum as it stands — by a fairly encouraging response from the examining bodies. If one looks at CSE or even GCE papers now, one will see in the questions perhaps more of a move in the last three years than for very many years before to try to reflect something of a more international attitude. That is not to say there is not a long way to go. There certainly is a long way to go, perhaps particularly in O Level papers. But I do believe the exams are beginning to reflect rather better this kind of approach to teaching. Further, of course, there is the introduction in some fields of international examinations, of which the International Baccalaureate is only one, which I suspect will be a growing feature of educational systems over the next few years.

Interdisciplinary studies

There is, of course, a more ambitious and radical dimension to international education; the attempt to teach international understanding in a more head-on sort of way. In other

words, to engage in an interdisciplinary study of international understanding. I do not believe that this is in opposition to the less ambitious outline I have just given, of the way in which it is possible to infuse even a traditional curriculum with an international dimension. In fact I think in many ways the two processes can be complementary and the second process builds on the first. But this second process is, I think worth underlining, in terms of some of the extremely exciting, albeit small-scale, work which is going on at the present time.

There is, for example, the work of the School of Oriental and African Studies. SOAS has done a great deal with schools, with teachers, through conferences, etc., and is now excellently setting up a working party to look at curriculum development in international understanding.

Then there are the efforts by UNESCO to mount the Associated Schools Project in Education for International Co-operation and Peace. It is a terrible mouthful, and most regrettably normally abbreviated to ASPRO, nevertheless there is here too an extremely ambitious project involving well over a thousand schools throughout the world. One of the most exciting things about it is that its feedback is beginning to demonstrate the extent to which attitudes actually do change among schoolchildren as a result of this approach to international understanding. I do not expect the field to grow corn overnight and I think there will be many tares in the corn. But what I do think is encouraging is the evidence that the work is worth doing, and the field is worth ploughing, because more good corn comes up if you plough it in this way.

A third example, one with which I was myself associated in the past and which I wish the very best of luck, is the World Studies Project of the One World Trust. It is very much a one or two man enterprise, but has already done some quite remarkable work in terms of teaching materials, course development and also the holding of short courses in this particular field. And then beyond all these fairly recent developments there are of course the steady, excellent work

of bodies like the Council for Education in World Citizenship, and the Centre for World Development Education, and some of the regional developments and regional resource centres. I alas do not have time to recall them all here in detail.

Textbooks and teachers

I wish now to touch upon these interdisciplinary projects further and say three main things about them. Many of them are involved in the production of new materials, and some of these materials are imaginative and exciting and very good. They do not, however, preclude the necessity to plough through our existing textbooks, still being poured out in their hundreds of thousands in Britain and elsewhere, which reflect a more traditional approach to teaching and which often instil in children very strange biases and prejudices towards other countries and other peoples. I believe that some of the careful work done by the Council of Europe and by the Bilateral Studies of Textbooks — one recent example is the Anglo/Irish study, and one cannot look at a much more sensitive area than that! — is of the greatest possible importance. Some of this work can be done nationally as well as internationally, indeed the first sifting can often be done nationally. We should no longer have history books, as alas we still do, which in one country describe a queen as Bloody Mary and in another as Mary the Good, and which tell one country that one country won the war in 1812, and tell another country that the opposite country won the war of 1812.

Second, the multi-disciplinary studies are revealing that all the work that you put in on curriculum developments and teaching materials is of little use unless it is possible to reach the attitudes of teachers themselves. What is becoming more and more clear is that perhaps the most important stage at which to begin on education for international understanding is in the colleges of education, because that is where teachers are born. I know that certain colleges have already done very excellent work in this respect, but there is still only a relatively small handful of them. One of the jobs in which undoubtedly a Chair

for Education for International Understanding at the University of London could greatly assist is that of making this approach to teaching academically respectable, and of underpinning it with distinguished work in the field of teacher education.

Third, there is the question of the relationship between teacher and the child. This raises real difficulties because many teachers, rightly believing that it is not for them to indoctrinate children, are worried about how far even the teaching of international understanding can be described as a kind of indoctrination. I myself believe that, in the very broadest sense, there are some characteristics of an open, decent society which are universal ones, and that among others these involve such matters as religious and racial tolerance and, I am quite clear, international understanding.

It is strange that we should sometimes regard international understanding as being close to politics in some dangerous sense whereas health education or road safety are considered to be acceptably uncontroversial matters. And yet clearly for the survival of our world, international understanding is not less important than health education or road safety. On the contrary, if I dare say so, it is even more important. And that brings me to the last part of what I want to say.

The action of government

It is not just in how we teach and in our schools that we have to consider education for international understanding: it is in the whole atmosphere round about. It is, for example, in the approach of broadcasting. It is indeed in such matters as exchanges, for all that they are not invariably successful. It is in such activities as exhibitions of the educational system of other countries. It is in the use in our schools of assistantes in foreign languages, and in the presence in our country of overseas students — and, if I may say so, in the more constructive use of overseas students, by involving them to a greater extent than we do at present not just in educating themselves, but also in helping them to educate us. This, I believe, is a great untapped

resource that we need to look at much more imaginatively than we have yet done.

All these involve, finally, the action of government itself. I accept that many of you would perhaps criticise the fact that government has done too little — invariably governments either do too much or too little — but I would just make a few remarks about it.

There is beginning to be a growing interest in these questions in the Council of Europe, and in the EEC and in UNESCO. We are beginning to see, albeit in the often awful newspeak of international language of moral exhortation, moves in this direction throughout the international institutions. In our own country there is the support given by the Ministry of Overseas Development for development education, and the support that is being given for the Centre for World Development Education. There is the survey by the Central Office of Information of the attitudes of young people to international education, which will be a very important input to the kind of study that most of you are involved in. In our own field there is the recent acceptance, that is to say by the Department of Education and Science, of a new approach to the teaching of ethnic minorities, both in their own cultures and in the host language. There is the support given by HMI's to a whole range of new curriculum developments and to in-service courses in such fields as the approach to world history. And there is the support which we are trying to give by such things as the Directory of Organisations concerned with international understanding.

Conclusion

All of this points, rightly I think, to a space. The space is a space in the academic world — the space which this Appeal, of which this series of lectures is a part, is trying to fill. I do not know who it was — it was a Frenchman inevitably — who said 'Nothing is as powerful as an idea that has found its time'. I think the idea of education for international understanding has found its time. My only worry is whether its time gives it time enough. But I for one have no hesitation in commending this Appeal very much to you and to

others. It is very, very badly needed.

SHIRLEY WILLIAMS

The Rt. Hon. Shirley Williams MP was the daughter of Vera Brittain and George (later Sir George) Catlin, both of whom were distinguished internationalists, and authors of very many books about politics and international affairs. She became Labour MP for Hitchin in 1964, and in the period 1970-1974 she was opposition spokesman for, successively, Social Services, Home Affairs, and Prices and Consumer Protection. Since 1976 she has been Secretary of State for Education and Science.

REFERENCES

Mrs Williams referred in her lecture to various organisations and projects, mainly in the United Kingdom. Addresses from which further information can be obtained include the following:

Associated Schools Project (Unesco), c/o CEWC, 43 Russell Square, London WC1B 5DA.

Centre for World Development Education, 25 Wilton Road, London SW1V 1JS.

Council for Education in World Citizenship, 43 Russell Square, London WC1B 5DA.

Council of Europe (Bilateral Studies of Textbooks), Maison de l'Europe, 67006, Strasbourg, France.

Department of Education and Science ('International Understanding: Sources of Information on Organisations' — available free of charge), Elizabeth House, York Road, London SE1 7PH.

Ministry of Overseas Development (Survey of public opinion), Eland House, Stag Place, London SW1E 5DH.

School of Oriental and African Studies, Extramural department, Malet Street, London WC1E 7HP.

University of Bradford, School of Peace Studies, Bradford, West Yorkshire BD7 1DP.

University of Lancaster, Peace and Conflict Programme, Bailrigg, Lancaster LA1 4YL.

IMAGE AND REALITY

'A simple word association test, administered to a group of second year trainee teachers, produced the following associations for the word "Arab" (in descending order of frequency): — camels, oil, tents, nomads, deserts . . .'

An extremely comprehensive handbook for teachers, entitled **The World of Islam** and written and compiled by Richard Tames, has recently (autumn 1977) been published by the School of Oriental and African Studies, Malet Street, London WC1. It contains some 220 pages, is A4 size, and is typewritten. There are sections on studying Islam in Geography, History, Social Studies and Religious Studies, and many stimulating suggestions for classroom discussion and activity. The cost is £2.

HUMAN SOCIETY AND HUMAN NATURE

In what ways does man as a social being differ from other animals?

Why is our society, at this point in time and space, like it is?

Why are other societies, at this self-same point in time, different?

In what ways are people living in other societies similar to us and in what ways are they different?

How do we account for the differences?

How and in what ways do we reflect the community into which we were born and in which we live?

In what ways do we stand as unique individuals?

Is our relationship with our natural environment mutually beneficial?

If not, why not? What can be done about it?

These are the key questions underlying the first-year Humanities Course at Gartree High School, Leicester. The course involves much use of project work, art and crafts, creative writing, games and simulations, geographical fieldwork, and so on. Contacts are maintained by post with schools in Scotland, Ireland, Italy and West Germany. The three main objectives are to do with self-awareness, creating positive attitudes towards learning, and practical skills. **A detailed booklet about the course is available, price 20p plus 10p postage, from Gartree Publications, c/o Resources Centre, Gartree High School, Ridge Way, Oadby, LE2 5TQ.**

ADOLESCENTS THE WORLD OVER

'Once the usual laughter over names was over, a mixed ability 3rd year certificate class were most interested in an extract from Camera Laye's 'The African Child'. The idea of their own room away from the rest of the household had instant appeal, and I think they showed genuine amazement that interfering mothers tormented the lives of adolescents the world over, and not just in Tiree.'

This is from an account of some literature lessons by Robert Eaves, who teaches at Cornaigmore Secondary School, Isle of Tiree, Scotland. The account is included in a fascinating booklet entitled **Commonwealth Literature in Scottish Schools**, which consists of seven brief accounts, with splendidly useful booklists, of how literature from the Caribbean, Africa and Australia can be used in the classroom. The booklet is available free of charge from Commonwealth Institute, Scotland, 8 Rutland Square, Edinburgh, EH1 2AS. Also available from the Institute, and similarly free of charge, are a booklet entitled **Recent Films on Development** and a very detailed **Resource Guide**.

Education for Life

Trevor Huddleston CR, Bishop of Stepney

This is the transcript of a lecture given by Bishop Huddleston at the University of London Institute of Education on Thursday 17 February 1977.

The lecture was in the same series as the one given by Mrs Shirley Williams printed here on earlier pages. A primary purpose of the series was to provoke interest in, and discussion about, the proposed Chair in Education for International Understanding at the University of London Institute of Education.

Bishop Huddleston divided his lecture into three main parts. These corresponded to three main periods in his own life and career — his work in South Africa, in Tanzania, and in London — and to what he suggested are the three most significant issues facing contemporary world society: race, poverty and affluence.

Introduction

This lecture is given within the context of an appeal, widely sponsored, for a Chair in Education for International Understanding at this Institute. In the first appeal brochure there is a text from the Declaration of Human Rights which seems to me to set out with admirable clarity the theme of my address this evening:

Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace . . .

Although I count myself greatly honoured to be a sponsor of the appeal and to be invited to deliver this lecture, I know that I am incapable of doing justice to so immense and profound a subject as 'Education for Life'. I know also that there is only one way in which I can attempt or approach it and that is to draw upon such experience as I have garnered in three widely differing areas of our world during my life. Yet let me state at once that I fully recognise and acknowledge that

that experience is limited, and that, in consequence, generalisation is dangerous.

Nevertheless, I wish to begin with a generalisation which is, for me, fundamental to all my thinking on the subject of education for life. We have 'Only One Earth'. This is how Dame Barbara Ward expresses it in her book of that title which was the basic document for the Stockholm Conference on the Environment:

World institutions are not backed by any sense of planetary community and commitment. The planet is not yet a centre of rational loyalty for all mankind . . . [Yet] . . . Today in human society, we can perhaps hope to survive in all our prized diversity, provided we can achieve an ultimate loyalty to our single, beautiful and vulnerable Planet Earth. Alone in space, alone in its life-supporting systems, powered by inconceivable energies, mediating them to us through the most delicate adjustments, wayward, unlikely, unpredictable, but nourishing, enlivening and enriching in the largest degree — is this not a precious home for all of us earthlings? Is it not worth our love? Does it not deserve all the inventiveness and courage and generosity of which we are capable to preserve it from degradation and destruction and, by so doing, to secure our own survival?

International understanding must surely depend — whatever our conception of the ways forward may be — upon a full recognition and acceptance of that truth.

Turbulence

Yet we know only too well that man, within whatever national, racial or religious groups he finds his security, is desperately slow to move out of their protection. And today there is another factor affecting our world: a factor

which I would describe as turbulence — in the aeronautical sense. You know the moment in an aircraft when the red light goes on and the announcement is made, 'Fasten your seat belts: we are going through some turbulence. . . .' And you know what this means — the sense that everything is out of control, the plane bucking and shuddering, plunging and steadying, every moment unpredictable. Above all, discomfort — and worse: the seat-belt does nothing for your inner security, it doesn't even stop you from being sick. Nevertheless you recognise that, unless someone panics and shoots the pilot, the plane will survive the turbulence and make a safe landing.

Such is our situation. It was described at greater length a few years ago in the Reith Lectures by Professor Schon as 'The End of the Stable State' — a moment in history when all the foundations of earth are out of course, or appear to be; when every kind of institution and the ideas each embodies is under attack; when the wider certainties, taken for granted at least by those of my generation, are themselves often in violent disarray. Of course, there are various explanations for this turbulence, according to your own ideological, philosophical or theological stance. But that this is a new and real dimension to our life at this time I have no doubt.

Three areas of experience

The three areas of experience which have shaped and moulded my thinking happen to coincide with what I believe to be the three most significant issues concerning human rights and fundamental freedoms in our generation: namely, the issues of race, poverty and affluence.

For twelve years I had the privilege of living and working in South Africa at the time when the philosophy of apartheid was being imposed with ever more effective sanctions upon the whole nation.

Of course, that process has continued now for nearly thirty years. Of course, too, the world has become a different kind of world and the continent of Africa a radically different continent in that time. But I can truthfully claim to know the meaning of racism, and its conse-

quences for men, and for the institutions — social, political, economic and religious — which embody their aims and ideals. And to know them first hand.

Then, for eight years, I had the opportunity of experiencing the birth of a nation — Tanzania: witnessing its development at grass-roots level, for I was bishop of one of the poorer regions of the country, and the people I cared for were subsistence farmers earning no wage or salary whatever; sharing in the traumas of an army mutiny, a violent and bloody revolution on the Island of Zanzibar and then, with the Arusha Declaration, in the promulgation of a political philosophy which has profound consequences not only for Tanzania but for the whole of the Third World.

To have such an experience after that of South Africa, to know at first hand what it meant to live within the total structure of a black state governed by a white minority and then to live as a member of a small white minority governed by a black African majority, is something for which I am deeply and profoundly grateful. Of course, I recognise not only that the experience is far from unique, but that it has inevitably given me a bias — a prejudice if you like — in my view of human rights.

And now, for the past eight and a half years, my life and work have been within the context of East London, an inner-city area with a fantastic and fascinating history and with, as I shall hope to show, some very special insights to be gained within the area of human rights and fundamental freedoms. But whereas it is not difficult to recognise that a South African involvement must educate one in the meaning of race-relations, that a Tanzanian involvement must do likewise in matters concerning the poverty of Third World nations embarked on development programmes, it may not be so apparent why the East End of London should teach us about the impact of affluence. Nevertheless, in the strangest and most paradoxical way, it does.

Race and Human Rights

Twenty-one years ago I wrote a book, an ac-

count of my twelve years in Johannesburg between 1943-1956, called **Naught for your Comfort**, I had not read the book since writing it until very recently when I wished to recall what I had said about the Bantu Education Act, then recently passed. I had said this:

At present it is a very small minority, both of teachers and parents (and consequently of children) who openly oppose the Bantu Education Act, or at least who are prepared to risk penalties for doing so.

The Government claims to have won the support of the great majority of Africans for the new system. It bases its claim on the fact that the new school boards are beginning to function: on the fact that parents, as a whole, have refused to take part in boycotts and on the continued acceptance by most of the teachers of their new status.

I am convinced, however, that the Bantu Education Act and its implementation are the beginning of a resistance movement amongst the African people: that, however outwardly compliant they may be, there burns beneath the surface a fire of fierce resentment which, one day, will get out of control. It cannot be otherwise. 'Bantu Education' is one of the chief instruments of a policy of racialism whose avowed aim is the establishment of an enduring white supremacy. It is, indeed, an education for servitude. But it has come too late. It has come when, after more than a century of Christian education, the door is already open to a wider and freer world of vision. It will take more than Dr Verwoerd to close that door.

On June 16, 1976, ten thousand African students in Soweto, the vast segregated township of Johannesburg, joined a peaceful demonstration against the arbitrary decision imposed by the Bantu Education authorities that Afrikaans should be used as the medium of instruction for several subjects in secondary schools. The children, their banners flying, found themselves confronted by police with guns, and as they marched towards them on that bright morning they were met with a hail of bullets. A senior police officer told the press 'We fire into them. It is no good

firing over their heads.'

In the ensuing days virtually every African township in the Johannesburg complex, in Pretoria, and subsequently in the Orange Free State, Natal and the Cape, was engulfed in violence. According to official figures (generally considered a vast underestimate) 176 persons were killed and 1,139 arrested. And so the name Soweto — like the name of Sharpeville sixteen years before — passed into history as yet another symbol of the struggle for human rights and human dignity in our world.

When the first television pictures of Soweto were flashed on our screens they showed a young teen-age African boy holding in his arms the body of a child. Behind him was the church in which I preached my first sermon in South Africa thirty-three years ago, when I was the parish priest of that part of Soweto. I can remember that sermon, though I am sure no-one else can. It was a sermon full of hope and confidence, for I was young and the vitality and buoyancy of the African congregation around me was universally infectious. But twelve years later, in the same book, I wrote these words:

In a world of power, where it is possible for any Government to control the weapons of power, that Government starts with a tremendous advantage. And where, as in South Africa, the tradition of liberty is so tender a plant, recognised in effect only by one section of the population, the Government has a greater advantage yet. And where, as in South Africa, the greater forces of fear and prejudice can be linked and released as one colossal weapon of propaganda: then the Government of the day, the Government of the immediate and foreseeable future is strong indeed. What is the end to be? And how will it come about? I have tried to indicate that I do not believe it to be part of the Christian view of history to dictate the future of a people to their Creator. Neither do I believe it to be part of the Christian prophecy to predict the circumstances of historical change. Sufficient must it be for us to proclaim that God is not mocked, and that if man persists in

violating fundamental human rights, rights based upon the Nature of Man and the Nature of God, he will have to take the consequences of his persistence.

I have not used these quotations from my own book to provide proof of my own perception: but rather to make certain observations — perhaps some rather gloomy ones — about the processes of change in international co-operation and about the ways in which H. G. Wells' dictum is so profoundly verified: 'Human history becomes more and more a race between education and catastrophe.'

Christian faith

For me, as I know you will understand from what I have just said, the issue of human rights is of passionate concern because it is inextricably linked with my view of the end and purpose of man, an ontological view conditioned by a Christian faith. I make no apologies for this in any company. But it is a sobering thought (or at least it ought to be) that the impact of Christianity on South Africa — so strong and so powerful on both sides of the colour-lines, creative of black African churches with millions of adherents, sustaining also the great majority of Afrikaners in the Dutch Reformed tradition — has been divisive, ambivalent and ineffective in bringing about the social change which alone can prevent disaster.

Yet, in the recent pronouncements and actions of the Roman Catholic hierarchy over their own educational programme, in their confrontation with the Government over the abolition of apartheid in all their schools, in their determination — even at this late hour — to inspire their own white congregations with a different conception of social responsibility, there is hope — but no time. Most significant, too, on the Anglican side, was the undoubted fact that the most powerful and effective voice heard during Soweto was that of Desmond Tutu, the first African Dean of the Cathedral.

But, most significant of all in this context, is the presence and witness of that small group of heroically dedicated men from the

Christian Institute — led by Dr Beyers Naude and his fellow Afrikaners; accepting ostracism and overt persecution for their theologically motivated stand on human rights.

Black Consciousness

Yet it is the Black Consciousness movement which is undoubtedly today the major instrument of change in South Africa. And I believe we do well to note the word 'consciousness'. 'Black power' does not tell us the same profound truth about the revolutionary forces now at work in South Africa. It was black consciousness which drove children of ten years old and under (and what group could have less power) to defy police bullets and to die. It is precisely black consciousness which has created a wide gulf, a generation gap of formidable proportions, between those children and teenagers and their parents.

It is black consciousness which, at a deep level, has created the momentum for total resistance to apartheid, because it has about it, by definition, an element transcending tribal, national and class barriers; transcending historical limitations; creating a reserve of power built upon massive cultural resources which are common to black people everywhere. To assert that 'black is beautiful' is to assert a recovery of self-awareness and self-confidence that perhaps had not existed — certainly had not been expressed — since the days of slavery and colonial exploration and their aftermath. And surely it is not without significance that Soweto (truly a watershed in African history) began in the classrooms of black schools. Maybe its consequences will be the subject matter — not too long hence — of educational programmes in the lecture rooms of white universities.

Poverty and inequality

We recognise today, as a consequence of Mozambique and Angola, and of Rhodesia and Namibia, that the possibility is only too real of a world conflict which is both racial and ideological. We also realise that, in the widening gulf between the affluent and the hungry world, our generation is persecuted with a choice. In the words of President

Julius Nyerere:

If the rich nations go on getting richer and richer at the expense of the poor, the poor of the world must demand change, in the same way as the proletariat in the rich countries demanded change in the past. And we do demand change. As far as we are concerned the only question at issue is whether the change comes by dialogue or confrontation.

And, again:

In truth, the problem of poverty and of the national dependence and humiliation which goes with it, will only be tackled at its root when the endless pursuit of economic growth for the sake of growth ceases to be the major objective of national and international policies. The objective must be the eradication of poverty and the establishment of a minimum standard of living for all people. . . . The leaders of the rich countries must have the courage to tell their people that they are rich enough.

Certainly this is not the kind of message that any of our leaders are very likely to use as a rallying call for our nation at this very moment. Yet it remains both true and deeply relevant to any nation concerned with human rights and international understanding.

National leaders who propound idealistic solutions to the world's ills are rightly regarded with scepticism — particularly when they make their proposals at a safe distance from their own country's immediate problems. (Incidentally, no voice was more powerful in the field of human rights than the chief architect of the UN Charter — Field Marshall Smuts). The test of such idealism lies at home. And in this regard President Nyerere is, I believe, unique. For whatever view you take of the political and social philosophy of the Arusha Declaration, there can be no doubt that its application in Tanzania is a reality. African Socialism (Ujamaa) and Self-Reliance (Kujitegemea) are present not as ideas or ideals but as the facts of life: idealism and realism march hand in hand.

Social and economic efforts must have a fair chance to bring results. The worst enemy of any socialist policy is bad eco-

nomic performance. It will not help a group of political leaders, a party or a country, that there is a higher level of political consciousness if this does not also mean economic results in the form of a better life for the population.

It is stupid to rely on money as the major instrument of development when we know only too well that our country is poor. It is equally stupid . . . for us to imagine that we shall rid ourselves of our poverty through foreign financial assistance . . . and so self-reliant development means the development of people. Roads, buildings, the increase of crop-output are not developments, they are only tools of development. A new road extends a man's freedom only if he travels upon it. An increase in the numbers of school buildings is development only if these buildings can be and are being used to develop the minds and the understanding of the people. An increase in the output of wheat, maize or beans is only development if it leads to better nutrition of people.'

So today, after ten years of education (and it is no accident that President Nyerere is always called 'Mwalimu', 'Teacher'), the implementation of the Arusha Declaration is to be seen on the ground in the form of Ujamaa villages — communities large enough to make co-operative farming possible and the provision of schools, clinics and intermediate technology, a realistic option.

Returning to Tanzania last November I found it certainly an austere country: its austerity the result of its faithfulness to the ideal of self-reliance. But I found also a country with a sense of national purpose and with the burgeoning self-confidence that that can bring: nationhood, not nationalism its goal, the conquest of poverty for the sake of human dignity and human rights its immediate objective.

Deprivation within affluence

I am not sure that it is wise — or even possible — to speak effectively and from within my experience in East London over the past eight years of 'education for life' in our aff-

luent society. But there is one lesson I hope I have learned which has immediate relevance to the issue with which I have been trying to grapple, and which concerns what the Declaration of Human Rights called 'the full development of the human personality.'

It is that deprivation within affluence is the bleakest and most desperate form of poverty. And it is deprivation in the midst of affluence that is the basic social evil of our inner-city areas. It shows itself in countless ways: in family breakdown, in juvenile delinquency and vandalism, in truancy and under-achievement, in mindless violence, in the loneliness of the old, in homelessness and rootlessness, in alcoholism and the drug scene. In all these — and many more — we in East London have far more than our share. The breakdown of community — in an area where the sense of community has in the past been so strong and vital — has itself many complex and inter-related causes: the greatest, perhaps, being the intense mobility of population. In fifty years the population of Tower Hamlets has fallen from 600,000 to 150,000 — and jobs have fallen faster than population. Long before there was a crisis over unemployment in the rest of the country our unemployment figures were running at the national average today. They are now running at two to three times the national average.

And the wastage in terms of human potential is vast. As always in this kind of deprivation it is the newcomer, the immigrant, the outsider, who suffers most. The east end of London has been for two centuries or more the place to which the immigrant has come: because of its poverty he has at least there been able to gain a foothold. The Huguenots, the Irish fleeing the potato famine, the vast wave of Russian and Polish refugees from Czarism, now the Pakistanis and Bangladeshis — each in turn has been made the scapegoat for the social ills of an area of our society about which we do not care.

Conclusion

I want to end with another quotation which, I hope, will be as meaningful to you as it is to me. It is from **The Mountain People**, a book

about the Ik, a tribe living on the borders of Uganda, Kenya and the Sudan. Until a few years ago they were a hunting people, but the governments of those countries decided that they were destroying the game and compelled them to become agrarian. Settled in a very small area hemmed in by its mountains the tribe has died, and in the course of dying its members have lost all sense of social responsibility. The only thing that mattered was to live, the only way to live was to eat, and the only way to eat was to make sure that you and no one else got the food. It is a horrifying picture; some of you may have seen the play adapted from the book at the Roundhouse.

The author, Colin Turnbull, is a distinguished anthropologist who spent many years with the tribe. I should like to quote a passage towards the end of the book in which he compares the fate of the Ik with our own situation — an unlikely contrast, you might think, but this is what he says:

What has become of the Western family? The very old and the very young are separated, but we dispose of them in homes for the aged or in day-schools and summer camps, instead of on mountain slopes. Marital relations are barely even fodder for comedians, and responsibility for health, education and welfare has been gladly abandoned to the state. That is where we have a technological advantage over the Ik, for they have had to abandon such responsibility to the three-year-olds. It is difficult to say which of us is more advanced in this respect.

The individualism that is preached with a curious fanaticism, heightened by our ever growing emphasis on competitive sports, the more violent the better, and suicidal recreations, is of course at direct variance with our still proclaimed social ideals; but we ignore that, for we are already individuals at heart and society has become a game that we play in our old age, to remind us of our childhood. It is reflected in our cut-throat economics, where almost any kind of exploitation and degradation of others, impoverishment and ruin,

is justified in terms of an expanding economy and the consequent confinement of the world's riches in the pockets of the few.

The rot is in all of us, for how many of us would be willing to divide our riches among our own family, let alone the poor or needy, beyond of course what we can easily afford — for if we were willing, why have we not done it? Each of us gives according to his conscience, and the amount that is given is a nice measure of today's sociality, just as the amount taken is a good measure of man's individuality.

The Ik have relinquished all luxury in the name of individual survival and the result is that they live on as a people without life, without passion, beyond humanity. We pursue those trivial, idiotic, technological encumbrances and imagine them to be the luxuries that make life worth living. And all the time we are losing our potential for social rather than individual survival, for hating as well as loving, losing perhaps our last chance to enjoy life with all the passion that is our nature and being.

TREVOR HUDDLESTON

Rt. Rev. Trevor Huddleston DD was ordained priest in 1937. He joined the Community of the Resurrection, and in 1943 he was appointed priest-in-charge of Sophiatown and Orlando Anglican Missions, in the diocese of Johannesburg. He remained in South Africa until 1955, and returned to the continent in 1960, as Bishop of Masasi, Tanzania. Since 1968 he has been Suffragan Bishop of Stepney. His publications include **Naught for Your Comfort**, 1956, **The True and Living God**, 1964, and **God's World**, 1966.

Acknowledgement is made to Colin Turnbull and to Jonathan Cape Ltd for the quotation from **The Mountain People**.

TEACHING ABOUT HUMAN RIGHTS

Do you have occasion to teach about Human Rights — particularly the rights of minority groups? If so you would find it useful to be in touch with the Minority Rights Group, London, which has recently appointed a research fellow to enquire into ways in which Human Rights can be studied in schools. Write to Dave Hicks, c/o Minority Rights Group, 36 Craven Street, London WC2N 5NG.

Education and Injustice

Rosemary Stimson, who is a member of the Third World First team at Oxford, has written the following brief description of the team's current concerns and activities.

Third World First and development education

There are estimated to be a billion illiterate people throughout the world. Their education is retarded by the forces of underdevelopment. It is therefore necessary that we understand what is causing this underdevelopment. To do this we need to look at the effects of colonialism and exploitation; the role of multinational companies and development aid; and especially to understand our own position in this dichotomous world of rich and poor. To educate ourselves is as much a part of the process of development as the education of others.

The world system that we live and participate in, with its unequal distribution of power and wealth, is the prime cause of world poverty. It must be radically changed before we can have true development. To change the system we need to understand it and face up to our own part in it. This is no academic or classroom exercise, it means being changed quite profoundly by what we know.

There are several organisations in Britain working on this kind of education for world development. Third World First is one such. It works primarily in the traditional institutional field of education, i.e. amongst students, trainee teachers and sympathetic lecturers, trying to promote knowledge and understanding of the problems of the Third World.

With regard to the field of teaching we have available a unique exhibition of education materials from and about the Third World. This is taken out to colleges of education to acquaint the students — and lecturers — with materials which they might not otherwise see.

However change is the main aim of 3W1's work, and to this end the students groups in many British universities and colleges run information campaigns; and appropriate lobbying, both to try and influence change and to inform others. A regular and frequent Campaigns Bulletin is sent to all the groups and other interested individuals. From this a 're-active network' of people willing and able to lobby instantly on specific issues, e.g. the deportation of an overseas student, has been built up and has proved very important when an immediate reaction is required.

For details of the Campaigns Bulletin, re-active network, college of education exhibition, publications list or general information please contact 3W1 at 232 Cowley Road, Oxford, OX4 1UH. Tel. Oxford 45678.

Our own education is a small but vital part in the fight against underdevelopment and exploitation.

ROSEMARY STIMSON

Educating Good Europeans

Report on a lecture by **George Steiner**

This is a brief account of a lecture given at the University of London Institute of Education on 12 May 1977.

The full text of the lecture is not yet ready for publication. There is nevertheless sufficient detail here to show the challenging range and depth of Professor Steiner's discussion of international dimensions in education.

Professor George Steiner, in the second of three public lectures on Education for International Understanding at the University of London Institute of Education, pleaded eloquently for a return to the cosmopolitanism of European education that was interrupted by the nationalistic trends of the nineteenth century. Such a return would inevitably have a different quality — too much has happened in the last century and a half for a simplistic renewal of Europeanism just where it left off — but both continental Europe and the United Kingdom could benefit from a reunion of their cultural streams.

The Europe of Alcuin of York (735-804) knew no national boundaries: the philosophical and theological ethos across the continent was largely derived from the stoical neo-Platonism of Boethius and Christian eschatology. Plato, still significant in the 15th century, was brought even more directly into the cultural stream when Marcelio Ficino (1433-1499) translated all his known works from Greek into Latin. In the Europe of Erasmus communications were woven across the continent by a vast network of letters — the active correspondence of innumerable clerics, officials and litterati — more personal and binding than the printed book, an 'ambiguous blessing' which, paradoxically, had the effect of distancing men from one another. Even in the Europe of Edward Gibbon the cosmopolitan idea was unquestioned. French, which had replaced Latin as the lingua franca facilitated communication not only across Europe but between the diverse speech regions of

Russia. And Lausanne had become a kind of cultural capital for all Europe.

Ironically the seedbed of nationalism proved to be in the universities founded by the von Humboldt brothers. Not long after German enlightenment had reached its pinnacle in the cosmopolitanism of Goethe, German nationalism launched Europe into the modern world of separate nation states.

While Hegelianism is still a force to be reckoned with in continental Europe, where the Catholic-Marxist dialectic defines the areas of intellectual controversy, England stands isolated from the debate. So deep is the rift between English and continental culture since the divisive holocaust of World War II that de Gaulle, questioned about his views on the three greatest European creative writers replied 'Dante, Goethe and Chateaubriand' 'Shakespeare', he added, 'is not a European!'

An ideal syllabus

How then, in view of this separation, should we conceive 'an education for a European'? An ideal syllabus, Professor Steiner suggested, would pay special attention to three areas of the curriculum: languages, mathematics and history.

While 'most of the world's head waiters can speak five languages', modern language teaching in England seems to be steadily deteriorating. Although American English is fast encroaching on Europe and has become the first foreign language learned in Russia, China and Japan, we should not be complacent about this. Epistemological considerations make foreign language learning worthwhile, but even for communication purposes alone we should aim to be bi- or tri-lingual. Improvements in the salary and status of foreign language teachers could quickly facilitate a change for the better.

Secondly an enriched mathematical syllabus on historical principles, encompassing developments in mathematics from the Greek pioneers right up to modern mathematics would bring us more into line with European education. Links between mathematics and science, art, architecture, music, etc., can augment the ennobling and chastening study of 'pure' mathematics. Such a conception of mathematics binds European thinking in a way quite foreign to current educational thought in England.

History teaching should seek to transmit the European experience as fully as possible, including Europe's best and worst achievements. We need a non-chauvinistic history, objective and detached. The kinds of differences evident between current East German and West German teaching of history should be eschewed. And every child should read at least one history book from a 'hostile' culture. A French child reading an English historical work on Napoleon gets a novel perspective and an object lesson in diversity of interpretation.

The importance of memory

Finally, educationists in general should give more attention to the dying art of memorisation. English schooling now is virtually 'plan-

ned amnesia'. It is not enough to be able to 'know where to find' information and quotations; we should exercise the 'muscles of memory' more and have faith in the enriching power to be generated in 'the echo chambers of human discourse'. 'Great words live,' as Pindar said; and in Ovid's **Metamorphosis** we are told that 'songs build the walls of the city'. There is a dynamic reciprocity that we should cultivate between poetry and political and social justice. Language and ethics are closely interrelated.

The good European cannot be an isolationist. But while he will seek to be conversant with the cultural roots that join him to his neighbours he will remember that 'while trees have (only) roots, we have legs.' Education should 'teach us to be one another's guests and one another's hosts.' In the search for this facility, and for a truly European education, 'we have a terribly long way to go.'

Professor Steiner's lecture — scholarly, abrasive and witty — was well received by the audience who recognized in it something of an intellectual **tour de force** to which it is impossible to do justice in a brief summary.

This brief account of George Steiner's lecture was prepared by Rex Andrews.

London Peace Chair Project

Rex Andrews, Goldsmiths' College, University of London

In this article Rex Andrews describes the concerns and progress of the Project which has sponsored, amongst other things, the lectures by Shirley Williams and Trevor Huddleston which are printed on earlier pages of this issue of *The New Era*. The Project's overall aim is to establish a Chair in Education for International Understanding, Cooperation and Peace at the University of London Institute of Education.

The Chair will provide, writes Rex Andrews, 'a focal point for the study in depth of the educational implications of international understanding; and of ways to promote this study in schools and colleges, at the various levels appropriate to different learners.' The

combination of theoretical and practical work in which it will be involved is prefigured, so to speak, by a similar combination in the work of the Appeal's steering committee, of which Rex Andrews is secretary.

Introduction

'Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and

friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.'

(from the Declaration of Human Rights)

Readers of **The New Era** will readily recognize this quotation from the Universal Declaration of Human Rights. Considering that it is now almost thirty years since the Declaration was adopted by the General Assembly of the United Nations, it is surprising that in the United Kingdom at any rate there has not been a single academic appointment at the professorial level devoted to the promotion of this vital aspect of education. There have been appropriate appointments in other countries — notably United States, Japan and Sweden — but the nearest thing to it in this country is the successfully established Chair of Peace Studies in the University of Bradford; but this is not strictly speaking a pedagogical chair aimed to influence directly the education of children in our schools.

This gap in the educational scene is the more tragic and appalling since the thirty years following the drafting of the Declaration have witnessed some one hundred and thirty military conflicts throughout the world, including Vietnam and Cambodia and the Chilean coup, the erosion of human rights for all too many oppressed and minority groups, increased racial tension in many parts of the world, and the 'achievement' through the still spiralling arms race of atomic 'overkill' capacity capable of destroying mankind thirty times over. With the Arms Race costing the world about £150 billion sterling every year it is curious how unwilling governments are to dip into national pockets in order to finance educational measures to reverse the trend. Britain alone spends £3,500 million a year on 'defence' and £200,000 a day in settling compensation claims for destruction in Northern Ireland. Significantly, just one day's expenditure on compensating violence in this way is approximately the amount needed to found a permanent professorial chair in education for international understanding. In the field of medicine we have learnt that prevention is better than cure; but in dealing with social

ills it seems that a proper sense of priorities is still far to seek: the blind and ineffectual resort to blood-letting remains the norm.

Three years ago, on April 23, 1974, an appeal was launched to raise £200,000 to found a Chair in Education for International Understanding, Cooperation and Peace at the University of London Institute of Education. The launching of the appeal was made possible because the friends of a much-loved and respected, but relatively unknown London teacher, Marc Goldstein, wished to commemorate the strenuous and selfless pursuit of peace and human rights to which this exceptional personality had devoted the last twenty years of his life, and thus managed to find the first £1,000 needed to establish an educational trust and finance a nationwide appeal.

Lionel Elvin, then Director of the London Institute of Education, and the Nobel Peace Prizewinner, the Rt. Hon. Philip Noel Baker, were among the first to give much-needed advice, and under the Chairmanship of James Henderson the Marc Goldstein Memorial Trust soon acquired legal status as a charity and the support of a hundred eminent sponsors who recognized the educational importance of the venture. These included the late Secretary-General of the United Nations, U Thant, the educational psychologist Professor Jean Piaget (Switzerland), Sir Sarvepalli Radhakrishnan (India), Dr Kenneth Kaunda (Zambia), Margaret Mead and Professor Noam Chomsky (America) and many more men and women of note. The British Red Cross Society joined the sponsors; Adam Curle, Professor of Peace Studies at Bradford University, gave considerable help to the Committee, and Lord Caradon officially opened the Appeal in the Royal Commonwealth Society Headquarters in London.

Objectives

It had not been easy to decide on a title for the proposed Chair. Education was to be the keynote; but whether it was to be education for 'peace', 'world order' or 'international understanding' remained a problem for some time — partly for philosophical and

partly for practical reasons, in relation to university policy and fund-raising appeal. A solution was found in the wording adopted by resolution 1.222 of the Seventeenth Session of the General Conference of UNESCO (1972) in their recommendation of an international instrument binding all Member States of the United Nations to promote 'Education for International Understanding, Cooperation and Peace and Education Relating to Human Rights and Fundamental Freedoms'. It was agreed that the proposed Chair should observe the whole of this formulation in spirit, but would adopt as its title 'Education for International Understanding, Cooperation and Peace', omitting the last three words where a shortened form was needed for purposes of display.

The objectives of the proposed Chair are essentially those of the UNESCO Instrument referred to (which was subsequently adopted by the General Conference at its eighteenth session in Paris, 1974), and its 'raison d'être' is much the same as that given for the foundation of the United Nations University in Japan by James Hester when he spoke in Tokyo in 1975:

... Existing institutions are not sufficient to produce the kind of knowledge that is necessary to provide an intellectual base for the single global community that the world is now becoming ... We are deluged with information but we have not had an explosion in knowledge and understanding and wisdom. We have not had an explosion in being able to understand the very data we are surrounded by ... History is still written primarily from the point of view of particular nations ... Children are being prepared now in school for life in the 21st century by teachers whose information, whose habits of mind and whose attitudes are more appropriate to the 19th century. Our task ... is to try to create a kind of knowledge, a kind of perspective that will help teachers to understand the points of view that must be inculcated in young people, if we are going to live together on one globe, in an environment in which we cannot afford to ignore one another.'

(International House of Japan, Inc BULLETIN, September 1975, No. 34)

An adequate response to the challenge represented here will inevitably take an interdisciplinary form and adopt a problem-centred approach. What kind of outlook and attitudes does a child of the 21st century need to develop in order to cope with fast-changing personal, family, social and global life and its tensions? How can young people be helped to cope with inevitable conflict and their personal aggressive instinct (or 'will to live') without resorting to destructive violence? How can confidence and creative independence be nourished in individuals in the face of the anonymitising influence of overcrowding and the mass media? How can children be helped to develop a sense of local loyalty and responsibility at the same time as an awareness of global interdependence and a capacity to cooperate with others of different race, faith or cultural background? How, and at what educational stages, can young people best learn about the history of peacekeeping experiments and institutions, the United Nations organisation and the nature of world citizenship? What contribution can the study of the arts make to personal psychological equilibrium, international understanding and global harmony?



A focal point

Practical solutions to such problems must be sought at the meeting point of a number of the traditional disciplines of study, notably psychology, sociology, history, ethics, economics and linguistics. The holder of the Chair when it is established will not, however, have to be a kind of academic archangel, a superhuman professor of professors (so to speak), but an able and scholarly per-

son capable of understanding the practical needs of teachers and their charges and interpreting these in terms of the newer kind of perspective demanded by our changing environment. The Chair will provide a focal point for the study in depth of the educational implications of international understanding and of ways to promote this study in schools and colleges at the various levels appropriate to different learners. As Richard Hoggart pointed out recently when he was chairing one of the lectures recorded elsewhere in this issue, the value of establishing a Chair is primarily symbolic: for some reason 'if a professor does it, it must be right!' But this is the key point: 'If you start with a Chair it shall seed corn; it spreads it throughout the rest of the educational system.'

In the public eye — and by and large in actual fact — the universities are the spearheads of knowledge, providing opportunities for full-time study and research to an exemplary degree. Every field of knowledge worth its salt has its university chairs, entrusted generally to men and women of outstanding ability who devote their energies to widening the scope of their chosen subject and furthering understanding of its laws and principles. But all the arts and sciences — with all their chairs — can only flourish for the full benefit of mankind in conditions of peace; and peace to date has been a precarious and limited commodity. The idea of devoting a chair to increasing international understanding, co-operation and peace is partly to raise the status of this vital, yet overlooked, area of human concern in the public eye, and partly to explore and disseminate the knowledge and wider awareness necessary for the survival of mankind in a nuclear age among those who will be teaching the children of the future, the vulnerable inheritors of our present international chaos.

Progress of the Appeal

Not surprisingly perhaps, the level of moral support for this venture has been heartwarming: financial support, on the other hand, in these times of economic crisis, has been harder to win. So far we have achieved

£15,000 of our projected target of £200,000. This year, however, the Committee's efforts have been rewarded by a renewal of public interest in the project inspired partly by the participation of Yehudi Menuhin and broadcaster Richard Baker in an appeal concert, patronised by Her Royal Highness the Duchess of Kent, given in the Royal Albert Hall, London, and partly by the series of public lectures which are recorded in this issue of **New Era** given in the University of London Institute of Education.

That the Secretary of State for Education, the Rt Hon Mrs Shirley Williams, agreed to speak in the promotion of the project is a cause of particular satisfaction and encouragement. Her speech and that of Father Trevor Huddleston, Bishop of Stepney, are recorded in full. Professor George Steiner's contribution to the series is reserved for future publication by the author, and so at this stage only a report of it can be included. Some idea of the intellectual rigour of his lecture can be gleaned from this report, however, and it is to be hoped that we do not have to wait too long for its inclusion in a longer work by the author.

One final word about the scope of this project. The Chair itself is not regarded as the be all and end all of the enterprise. Already there has been some 'spin off' in the form of a workshop course on 'Teaching and Conflict' organized for lecturers, teachers and youth workers at the London Institute of Education. It sought to provide a framework within which questions relating to different levels of conflict could be explored. An underlying assumption was that there is a connection (though rarely a simple one) between conflict and violence at the personal, the inter-group and the international levels. Further plans are in hand for a course on 'Conflict in School' and for further in depth research along similar lines. The interest aroused by this and other activities of the Committee is beginning to help establish the concept of 'education for international understanding' as a viable and practical academic pursuit.

However, nobody is under the illusion that a Chair in Education for International Under-

standing, Cooperation and Peace will prove a universal panacea for the world's ills or bring in the Millennium any more than preventive medicine can achieve the universal eradication of illness; but preventive medicine has steadily, in the long term, proved its worth, and so it may reasonably be hoped will this. There can be no winners in an arms race; but in joining the peace race in this way there may yet be a sporting chance.

REX ANDREWS

Rex Andrews is a Principal Lecturer in English at Goldsmiths' College and Secretary of the Marc Goldstein Memorial Trust. He has taught in primary, secondary and higher education and engaged in numerous in-service courses for teachers. His report **Radio and Television Broadcasting in School and College** (1967 and 1969) followed a period of secondment with the BBC School Broadcasting Council, and in 1975 he was a Teacher Fellow of the London School of Oriental and African Studies. He was Editor of the University of London Institute of Education **Bulletin** from 1968 to 1971 and of the **London Educational Review** from 1971 to 1974. Further information about the Appeal can be obtained from Rex Andrews at 81 Sutherland Road, London SE23.

KILQUHANITY HOUSE

CASTLE DOUGLAS, SCOTLAND

Proudly Scottish; truly International; honestly co-educational; really comprehensive. About 40 boys and girls, 8-18.

Further particulars from headmaster
JOHN M. AITKENHEAD M.A. (Hons.), Ed.B.

CALCUTTA!

Elegant Victorian extravagance. Children huddled amidst city debris. Calcutta? Liverpool? Both.

The voluntary organisation Christian Aid has recently produced two unusual sets of educational material. One presents a collection of leaflets and posters entitled **Calcutta!**, the most interesting aspect of which is a direct and vivid comparison between Calcutta, India and Liverpool, England, on the themes of expansion, housing and employment, for which the publicity claims originality, and which may well surprise many people. Someone somewhere must have drawn parallels between cities in the 'developed' and 'developing' countries before, but nowhere do the similarities of the urban dilemma strike with such devastating force.

Children in western society, not only in Liverpool, will find the study of this material a salutary experience and one which they may find

KEEPING UP-TO-DATE

FREE-OF CHARGE

One of the problems when teaching about contemporary world affairs is that it often seems difficult to get hold of up-to-date facts, and to keep in touch with specialist thinking.

Another problem is often that of expense — existing school budgets may make it difficult or impossible to buy new materials.

A way of tackling both these problems at once is to make sure that one is on the mailing list for certain publications available free of charge from international agencies. These include the following:

Unicef News — attractively designed visually, and with brief and anecdotal articles for the non-specialist reader. Available from 46-48 Osnaburgh Street, London NW1 1YD or United Nations, New York 10017.

Ideas and Action — descriptions of practical projects in developing countries, with emphasis on community development. Available from FAO, 00100 Rome, Italy.

Uniterra — useful statistics on environmental issues, and quotable news cuttings from around the world. Available from PO Box 30522, Nairobi, Kenya.

CCPD Newsletter — an annotated listing of books and booklets on development, including free ones, enlivened by striking comments, quotations and cartoons. Available from PO Box 66, 150 Route de Ferney, 1211 Geneva, Switzerland.

Development Dialogue — an academic journal, with plenty to interest and stimulate the non-specialist reader. Available from Dag Hammarskjöld Foundation, Övre Slottsgatan 2, 752 20 Uppsala, Sweden.

hard to believe. Perhaps children in Calcutta would be even more surprised by the stark contrast with stereotypes of prosperous European cities. Publicity flyers can be obtained from Christian Aid, PO Box 1, London SW9 8BH.

WORLD MAP

The other material is a map of the world drawn on Peters' (1974) projection which, under the name North and South, redresses the white-world dominated exaggerations of the familiar work of Mercator. Now we see an accurate size comparison between continents and countries with the conventional inaccuracies highlighted in sketches on the lower margin. No longer is Europe twice the size of Latin America, or Africa half the size of the USSR. Western Europe is seen as a peripheral pink slice in a world dominated, as it is in population if not in political power, by the Third World. With notes the map costs £2.

COLIN HARRIS

Awareness, Understanding and Action: a global conscience in the classroom

David Shiman and David Conrad, University of Vermont, USA

In this article David Shiman and David Conrad outline the threefold curriculum plan which they have developed with teachers at the Center for World Education, University of Vermont.

They argue that study of issues in world society should include central reference to, amongst other things, the practical contributions which students themselves can make towards solving or managing world problems. The overall aim of world studies, as they see it, is to promote 'a global conscience' — an outlook which embodies 'information acquisition, information analysis and understanding, and application of learning; permeating all three aspects of this educational process is the ongoing practice of value clarification and value commitment.'

Introduction

Traditionally, global studies in American public education has meant the study of peoples and cultures of foreign lands. Believing that citizenship education requires knowledge about the world and its problems, and involves understanding ethnic and national differences, we have developed curriculum materials which familiarise students with their world neighbours. At a rudimentary level, we have talked about 'promoting world understanding', 'reducing ethnocentrism', and 'recognizing our common humanity'; but we have done relatively little to challenge students to examine their own values in light of the major global issues before us. We have offered emasculated, information-based curricula in which world problems, if studied at all, are examined in the safety of the academic environment — devoid of value questions, devoid of ethical dilemmas, devoid of personal involvement.

During the last decade, however, a more imaginative approach to teaching global studies has emerged.¹ Instead of merely providing information on selected geographic areas of the world, new curriculum units have been developed which focus on such problems

as poverty, population, war, environment and human rights. These help students become knowledgeable about issues and provide them with a global perspective for exploring the problems of an increasingly interdependent world society. The new curriculum units raise important value questions about the role students should play in dealing with transnational problems and the type of future they would like to create. Most important, they challenge the student to understand the concept of a global community and his or her place within it.

Significant as this new approach is, it is nevertheless insufficient. We need to go beyond promoting global awareness and developing global perspectives; we must develop a 'global conscience' in our youth. We must educate our students so that their daily actions reflect their concern about global problems which touch their lives.² While this certainly involves increasing our students' awareness and knowledge about the issues, training them to analyse complex questions at a global level, and helping them to realise that global problems manifest themselves at local and national levels, it requires much more. Teaching for a global conscience must also incorporate value-based action on the part of our students and ourselves. It delegates to us, as teachers, the responsibility to help our students to develop personal value stances on global issues such as war, human rights and environment, and also the commitment and capacity to act on chosen values. Unless we encourage students to make active their emerging global conscience, we fall into the traditional pitfalls of academia as we declare to students, 'Understand and be concerned, and maybe later in life you can act.' Doing so, we affront sound pedagogical practice. Not only do we fail to integrate

theory and practice, but we also deprive ourselves and our students of the opportunity of affirming personal beliefs through action.

An instructional model

The instructional model proposed in this paper arises from an examination of existing curriculum materials and is a response to concerns expressed by teachers in curriculum workshops on global education. These teachers are committed to helping public school students examine world issues and, like ourselves, have encountered the following types of student reactions to the study of global problems: **inadequacy** in understanding multi-faceted, complex problems which have no easy solution; **doubt** that they will ever be able to come to grips intellectually with the issues involved; **frustration** with world order models and global visions which seem too abstract and amorphous to engage them in personally meaningful ways; **guilt** that they are responsible for many problems confronting much of the world's population; **impotence** regarding their capacity to effect change, particularly when they measure their personal power against the aggregate power of global and political systems; **escapism** into the safe realm of information acquisition when numbed by the enormity of tasks before us or when challenged to take personal value positions on the issues involved; **Impatience** both with slowness of constructive change and with curricular approaches which concentrate on awareness and understanding without offering paths for action; and, finally, **desire** to act on their beliefs and affirm their personal concern in some positive way.

These student reactions are certainly not unique to our experience. No doubt, everyone involved in teaching global studies has encountered them at one time or another in his or her own classroom. They pose special problems for those of us struggling to integrate normative, action-oriented concerns into academic subjects, and they raise new questions about teacher accountability. To leave our students frustrated at the point of awareness, or even at the point of analysis and understanding, without suggesting or facili-

tating purposeful action on their part is an abdication of professional responsibility.

The three-pronged strategy we propose for developing a global conscience in students requires an integrative instructional mode which places awareness, understanding, and action in a dynamic, value-rooted framework. Though the degree of sophistication of analysis and depth of treatment of world problems will vary considerably depending on age-level or subject-matter orientation, we believe there is no legitimate reason why awareness, understanding, and action cannot be part of the study of every issue having global implications.

Furthermore, this instructional model should be viewed as an interactive rather than a linear model, for these are not formal stages through which students move sequentially. Developing a global conscience does not take place in clearly defined, discrete phases. Certain students, for example, may be at the pre-awareness level; others may already be involved in social or political action, although they lack a deep understanding of the problem; and still others may possess this understanding but not be actively involved at all. Our task as teachers is to help students move back and forth among these three components, shoring up actions with deeper understanding or moving into action as a result of growing awareness and concern.

Looking more closely now at our proposed instructional model and the valuing dimension which permeates it, we will identify and discuss briefly the major components of each aspect of the model. While we present them separately here for the purpose of analysis, we would hope not to find any student exclusively ensconced within a particular realm or any teacher concentrating solely on one dimension of the model. Both conditions would be contrary to the spirit of this instructional design, which requires flexibility and interaction.

Awareness

It is both impossible and undesirable to focus our instructional efforts exclusively on the goal of raising student awareness of global

issues. It is impossible because students who possess even the most rudimentary informational base about such issues as pollution, prejudice and resource depletion will begin asking questions which reveal a desire to understand more deeply and to act. It is undesirable because teachers must relate theory to practice, awareness to understanding and action, if we are to follow our goal of helping students become action-oriented, world-minded citizens. Nevertheless, raising awareness is the essential starting point in any effort to introduce global issues into the classroom.

Since we are concerned with helping our students acquire information about events taking place in world, national, and local communities, we might even utilize the existing area or country studies curriculum as our take-off point. However, our long-range goals are markedly different from those of traditional area studies instruction. Rather than be content with bland descriptions of lifestyles, geographic characteristics, and political and economic systems, we will use this type of factual information as the entry point for discussing such issues as poverty, world hunger and the quality of life. We will try to show many areas of comparison between living conditions in other countries and our own, and we will point to commonalities in the kinds of human problems which must be grappled with no matter where one lives. Our students initially may have difficulty identifying links between what is taking place 'out there' and what is occurring 'at home', but they need to be made aware of common problems which find expression in different forms throughout the world.

While increasing student awareness of problems is essential, it must be accompanied by efforts to help students become more value-aware. By promoting the students' awareness of their own cognitive dissonance,³ i.e. the discrepancies between what they say they value and how they actually behave, the teacher can help students to make their existing value orientations explicit, and to identify personal value conflicts that they possess. This is crucial to the development of a global

conscience, for although a student might not yet be dealing with large global issues and their relationships to his or her personal life, he or she is nevertheless participating in the valuing process which is the cornerstone to action.

Understanding

Every teacher has experienced the excitement when students begin to comprehend relationships between ideas, begin to ask the crucial 'why?' questions, and start developing frameworks to organize and analyse information. But a teacher engaging students in the examination of issues possessing global implications must be particularly careful that analysis and understanding do not become the end point of the instructional process. It is far too easy to remain in the safety zone, so to speak, of understanding and thereby neglect the *raison d'être* of analysis, i.e. to inform the conscience for purposeful action. Always we must remember, and help our students to remember, that the overriding purpose of analysis and understanding is the development of value-based action.

At the same time that we declare personal action our goal, we must assert and reassert our commitment to the significant role of analysis and understanding. It is not uncommon for students to want to act on visceral feelings of social concern and thereby neglect the analytical work which produces deeper understanding and thus gives greater efficacy to their actions. We are not advocating restraining those who feel impelled to undertake immediate action until that time when we deem them 'ready', but rather educating them to appreciate the interactive relationship between understanding and action and the important place the former occupies in a global conscience.

Developing a sense of analytical confidence will help students not to be overwhelmed in the face of complex and often conflicting data and claims. Students need to view their analytical skills as a mental tool box, which contains the instruments necessary to construct frameworks for understanding and which can be carried from one context to

another. Such cognitive skills sustain them when they are confronted by new challenges, for they will be able to discover what they believe and why they believe it.

Global and local

It is essential that the teacher should help students use conceptual tools from the relevant disciplines to understand the interdependent nature of global issues confronting them and begin to appreciate the manner in which social, political, economic, environmental and technological concerns impinge upon each other. This will enable students to sharpen their understandings of the relationships between global concerns and local issues and aid them in becoming cognizant of both obvious and subtle ways that global problems affect their everyday lives.

The relationship between global and local concerns is central to the whole concept of a global conscience. Whether one is studying another country or a global issue such as population or prejudice, it is essential that the links be made between 'out there' and 'at home'. For the student, this will mean understanding that prejudice and discrimination exist not only in South Africa or India but also within their own nation, within their own community, and within themselves. It will mean that students will not be able to 'define away' population problems by pointing to the incapacity of other countries to feed their people, but that they will also have to examine the impact on the world's environment of their own and their society's consumption of resources. Students must come to realize that they are participants in global affairs and therefore should be encouraged to prioritize their value concerns and analyze their value assumptions about the nature and causes of world problems. In this way, students will begin to relate their daily personal decision-making to their own value stances on global issues.

For the teacher, linking the global and local means understanding these relationships conceptually, and developing the pedagogical skills to build bridges from global to local and back again to global. It also

means being willing and able to deal with value questions in the classroom, for the key to building a global conscience does not lie exclusively in the development of cognitive analytical skills. The examination of value questions does, in fact, provide a bridge for moving analytically back and forth between local and global concerns. Regardless of the content of the discussion, the teacher might utilize universal value questions, such as those which can be derived from the United Nations Declaration of Human Rights,⁴ to inform and structure any discussion of global issues and thereby help bring world issues home to the local setting. In this way, information analysis and value analysis may be integrated in a personally relevant way for the student.

Finally, we as teachers have the responsibility to help our students study ways others have acted, evaluate change strategies in terms of both their efficacy and congruency with their personal value positions, and begin to appreciate what it means to make a commitment to act on one's beliefs. We affirm that the deeper our students' understanding, the more effective they will be as rational, purposeful actors. An appreciation of the impact on both themselves and their society of attempts to effect change will contribute to a more fully developed global conscience.

Action

As educators concerned about the development of a global conscience in our students, we are committed to helping them carry their learning experience beyond awareness, beyond understanding and analysis, and into rational, value-based action. We must encourage and assist our students in identifying their own value and action priorities in light of their concern about particular global issues. We must help them discover their own strengths and learn how they can be most effective. We must help each person find his or her entry point for action.

Action motivated by a global conscience can take many different forms. For some people, their understanding of the interdependence of local and global problems might

lead them to become involved with global organisations. They might work with Amnesty International for the release of political prisoners, join Planetary Citizens to promote world citizenship, lobby for an international environmental organization like Friends of the Earth, participate in one of the many United Nations associations to strengthen existing institutions, or contribute money to international groups like CARE, Freedom from Hunger Foundation, or the American Friends Service Committee. For others, action might involve protesting against the construction of a nuclear power plant or the 'storage' of nuclear waste in their community, lobbying for gun control legislation, or writing letters to government officials in support of action against South Africa and its policy of apartheid.

Still others may not wish to become involved in activities of the sort described above. For them, these movements might seem too distant, intangible, or impersonal. They might feel the need to link global concerns more directly to daily life. This could involve starting a recycling project at their school, monitoring the school or classroom's use of energy, or organising a fasting day at school and contributing the money saved to an international agency fighting world hunger. But perhaps the most common sort of personal action will involve changes in one's life style and consumption patterns. The student might strive to become a globally conscious shopper and urge his or her family to avoid the purchase of non-biodegradable products like styrofoam cups and aluminum foil, foodstuffs contaminated with unhealthy additives, fluorocarbon spray cans, and commodities from nations or corporations whose policies he or she opposes. The student's global conscience might lead him or her to reduce personal consumption of electricity, water, heating oil and paper products, and to re-examine the way in which the family car is used.

While we as teachers might believe that certain of the actions listed above are more significant, and potentially have more impact on the global system than others, it is not our

place to impose on students our vision nor to prescribe 'appropriate' action for them. Promoting a global conscience in our students involves **their** examination of world issues, **their** reflection on these in light of a chosen set of values, and **their** rational, value-based action. Our role as educators is to help students make an increasing number of value-based decisions about the way they will live which are motivated by a global conscience.

Incremental process

Few individuals, if any, will ever totally achieve the ideal of the global citizen described above, but this vision nevertheless provides us as teachers with a potent educational goal. Instilling a global conscience is an incremental process. People move at different rates and are at different stages of conscience development. Through our curriculum organization as well as our personal relationships with students we can provide support, intellectual and moral, to help students act on their beliefs and understand the implications of their action. We can help them to know not only where to turn, i.e. organisations or groups involved in change-oriented activities, but also how to act, i.e. analysis of the processes of change. Our task is to encourage our students to act in the most substantial way they feel they can and to assist them in doing so.

As teachers working in a school context and concerned about improving the quality of life throughout the world, we must keep in mind that the development of a global conscience in our students is an educational goal in its fullest and richest sense. It embodies information acquisition, information analysis and understanding, and application of learning. Permeating all three aspects of this educational process is the ongoing practice of value clarification and value commitment. This interweaving of the value dimension into awareness, understanding and action makes the concept of a global conscience personal, vital, and powerful. It brings purpose to learning and meaning to action.

DAVID SHIMAN, DAVID CONRAD

Notes on this article are on page 174

Coming Together: a debate on world society

Robert Riger and Ross Wassermann, United Nations International School, New York.

This article was written in summer 1977, when its authors were 18-year-old students at the United Nations International School in New York.

They describe here how they and other students at the school, together with a sympathetic teacher, Mrs Sylvia Gordon, conceived the idea of organising a two-day conference for the eleventh and twelfth grades. They describe the gradual shaping of the conference, and what in due course happened.

The article is in the form of a narrative, containing at least four distinct sub-plots. There is the sub-plot, for example, about the students' desire to make contact with the United Nations. And the one describing how they learn about talking points in world society. And how they learn about conference organisation, group dynamics, negotiation with authority, communication with their peers. And, not least, there is the story here of how they balance frustration and confidence within themselves — a sense on the one hand of their insignificance and, on the other, of having valuable parts to play in world history.

No other school in the world, of course, has a resource on its doorstep quite like the one with which Robert and Ross and their friends worked for this conference. But their report is nevertheless likely to be of interest and stimulus in other schools, and other countries.

Introduction

The United Nations International School was founded in 1947 as a school where children of United Nations personnel could study without losing their own language or culture and where they could prepare to enter any university of their ability or choice. It started as a small and intimate school. Today UNIS, as we call our school, has, in addition to elementary and middle houses, a high school (or 'tutorial house') of more than four hundred students out of a total enrolment of 1,450. Approximately half of the current students are Americans with no connection with the United Nations, though many do have international connections.

With the school expanding rapidly, a lack of interchange between the school and the parent organisation has been of growing con-

cern to some faculty and students, who felt that UNIS had become a UN school in name only. They felt that something ought to be done to strengthen connections between the two and to allow students to use the United Nations as the valuable resource that it is.

In the spring of 1975, Denise Yuspeh, an American student in the tenth grade, and Sylvia Gordon, a history teacher, came up with the idea of holding a student conference at the United Nations. It would deal with some topic then in discussion at the UN and the speakers would be UN personnel. The conference, organised entirely by students, would take place over a two-day period and would be attended by the entire eleventh and twelfth grades at UNIS (that is, by about 200 sixteen-to-eighteen-year-olds), and by approximately 50 students of the same ages invited from other New York Schools. Attendance would be mandatory for UNIS students.

This idea was put in the form of a proposal and submitted to the director of the school and to the international education committee. Both the director and the committee thought the project interesting and gave it their approval: but neither gave it any funds. Nevertheless the decision was made to go ahead.

The first step toward creating the conference was to recruit a group of students to plan it. This was done in the hallways by stopping those students who might be interested and fast talking them into coming to meetings. The turnover was rather rapid at first but by April 1976 we had a group of ten students who were dedicated to the project and willing to see it through. Members of this committee went to open sessions at the United Nations to find out what the major issues in discussion currently were. Then they met with the speakers they had heard in order to get a deeper understanding of the topic and

to bring our project to the attention of as many UN personnel as possible.

It was also the business of this committee to determine the date, location and format of the conference, and to choose the topic.

By the middle of May, we had selected four major topics from which to make our choice. They were: The New International Economic Order (hereafter called NIEO), Food and Population, Environment, and the Law of the Sea. The committee decided unanimously on the NIEO in the belief that the redistribution of wealth and technology (as we then thought it to be) would be sufficiently controversial to excite the interest of all the students. In addition, it contained issues of importance to everyone — economics, politics, sociology.

As soon as this decision had been made, we went back to our UN contacts and asked for any information they could give us, references, and the names of other people we might reach. They were more than helpful. However, as the school year was ending and we had exams, we did not get to see anyone that term. Nonetheless, by this time we had planned the basic format of the conference. It was to be held in March when the students' workload is the lightest. There would be two speakers a day followed by a student seminar broken into several groups to discuss what the speakers had said. These would be followed by a question and answer session.

Having chosen a topic and format, and having accumulated a fair amount of literature to read over the summer, we felt that we had made real progress. We decided that those few of us who were in New York in July would meet again to plan our strategy for September.

In September, as soon as the confusion of the first weeks of school was over, we presented the project to the rest of the school and enlarged the planning committee from ten students and one teacher to thirty students and three teachers.

We had set March 3 and 4 as the days for the conference and became aware of the limited amount of time we had. We had to research the topic fully and draft a booklet

which would give the students the knowledge and information necessary for a sophisticated discussion of the topic. We had to find speakers who were specialists and sufficiently interesting to capture the attention of a high school audience. We had to fill in the details of our format and the schedule of the conference. A conference room at the United Nations had to be reserved and other rooms had to be found for the seminar groups. In addition we had to invite the students from other schools, make arrangements to use the UN cafeteria for lunches and plan the end-of-day international buffet at the school.

Subcommittees

In order to accomplish all our tasks simultaneously, we split up into subcommittees which worked practically independently and completely in their own time. The subcommittees came together approximately once every two weeks to exchange notes and give progress reports.

At first we did not quite know how to go about accomplishing all the jobs we had assigned ourselves. However, as we researched and wrote about the topic, and as our understanding of it grew, we realized that the NIEO meant more than a transfer of wealth — it meant a whole change of values. It became even more interesting than we had expected it would be. We became aware that we would need a good many more than four speakers, and the format began to take its final shape. Our research also helped us decide what we wanted our speakers to discuss.

Getting the speakers was not as difficult as we had expected. In many instances they were not only willing but eager to speak to us and contributed invaluable advice on other speakers and on the organisation of the conference. Although we were negotiating with some speakers until the last minute, we also had stand-bys.

We were most fortunate to receive permission to use the General Assembly Hall for the Conference. This meant that there was no limit to the number of parents and guests we could invite to the open sessions. The General Assembly Hall was also large enough to ac-

commodate our ten seminar groups. This was convenient and easily monitored and the comfortably carpeted hall made it possible for students to sit on the floor in informal circles.

The working paper, as we called our booklet of background information, was written by almost the entire committee. Each student chose a topic, for example international trade or monetary reform, and researched it using UN documents and publications. They then wrote a short article in easily read language. The articles were compiled by student editors and printed by the UN Reproduction Service two weeks before the Conference.

Final preparations

The two weeks preceding the conference were hectic ones. The working paper had to be finished and given to the printer, and we still had to find two more speakers for the panel discussion. The eleventh and twelfth grades had to be split up into seminar groups. The ten groups were composed of 25 students each, picked at random from both grades and from the visiting students. The seminars were led by three members of the planning committee and one teacher who helped boost the discussion when it seemed to be getting nowhere. Ten UN staff members conversant with the subject most generously consented to sit in on the seminar groups to provide additional information as needed.

During this time we also had to arouse the interest of the student body which eyed the conference with some misgivings. They felt from past experience that 'this sort of thing' was a bore and that they would rather stay home than go to a conference. To change this image of the conference Sylvia Gordon visited classes to talk about it. We also telephoned every parent of the students in the eleventh and twelfth grade to invite them to the open sessions, to ask them to please urge their children to attend, and to contribute anything they could for the buffet. These efforts were rewarded; attendance was good and the buffet was excellent. We were not so fortunate with the invited schools. Some could not give their students the two days off and

others did not take seriously an invitation written by a student. In the end we had about thirty students from other schools.

In the last week before the conference, everything came together. We had found all our speakers. We had visited the General Assembly Hall several times and arranged the seating. The UN Security Officers were hospitable but seemed to be afraid that we would wreak havoc. By this time the students had been given the working paper. Surprisingly, the demand for it from outside the school was so great — as the Conference had become the centre of much attention — that our original printing of five hundred copies proved insufficient. We copy-righted it and made a second printing.

We had two preliminary meetings of the seminar groups without the UN volunteers to discuss the issues contained in the working paper and to clear up some practical matters. The first of these meetings was for the most part unproductive. Although some students were interested, most either were indifferent or did not have time to read the working paper. Furthermore we, the seminar leaders, were inexperienced at running group discussions, and the teachers were there only to support us and not to run the seminars.

The meetings lasted a long forty minutes, after which an emergency session of the planning committee was called. At this time we were given a quick lesson in group dynamics by one of the English teachers. He stressed the importance of a circular seating arrangement in promoting informal discussion. He also told us that silence should be tolerated. If the group leader can bear a long silence, he or she should; if the leader doesn't talk, the group will. We kept these ideas in mind and applied them to our next seminar meeting. This time they went somewhat better.

We had sparked the interest of most of the students and waited for the conference with some anxiety.

The conference

When the conference opened Thursday morning, feelings among the students and teachers were mixed. Some were optimistic about

THE CONFERENCE

Thursday 3 March 1977

THE NEED FOR CHANGE

V. Tarzie Vittachi, Director of Information, United Nations Fund for Population Activities

Dr Jonas Salk, Director, The Salk Institute for Biological Studies

Lunch

Seminar Group Discussions with United Nations Staff

Break

THE MECHANICS OF CHANGE — Panel Discussion

Donald O. Mills, Permanent Representative, Jamaican Mission to the United Nations

Peter H. R. Marshall, Minister for Economic and Social Affairs, United Kingdom Mission to the United Nations

Mian Qadrud-Din, Counsellor, Pakistani Mission to the United Nations

Donald L. Guertin, Senior Planning Advisor, Department of Public Affairs, Exxon Corporation

International Buffet and Cabaret

Friday 4 March 1977

THE STRATEGIES FOR CHANGE

Dr Odette Jankowitsch, Consultant, United Nations Centre for Transnational Corporations

Dr Ira Sohn, Assistant to Professor Leontief, New York University

Lunch

Seminar Group Discussions

Break

PERCEPTIONS AND PROPOSALS

UNIS Students

Andrew Young, Permanent Representative, United States Mission to the United Nations

V. Tarzie Vittachi — Concluding remarks

the conference's goals and about the world situation itself, while others expected the usual interminable lectures, and were rather pessimistic about the world crisis in general. The day began with a speech by V. Tarzie Vittachi of the United Nations Fund for Population Activities whose title was 'The Need For Change'. Historically, it seems there is a period of radical change at the end of each millennium and we are now at the end of ours. He made the idea of change in the world today seem not only necessary but possible and inevitable. His speech was a good beginning for it gave the students an idea of the demand for change. It served as an introduction both to the conference as a whole and

to the presentation made by Dr Jonas Salk, founder of the Salk Institute for Biological Studies.

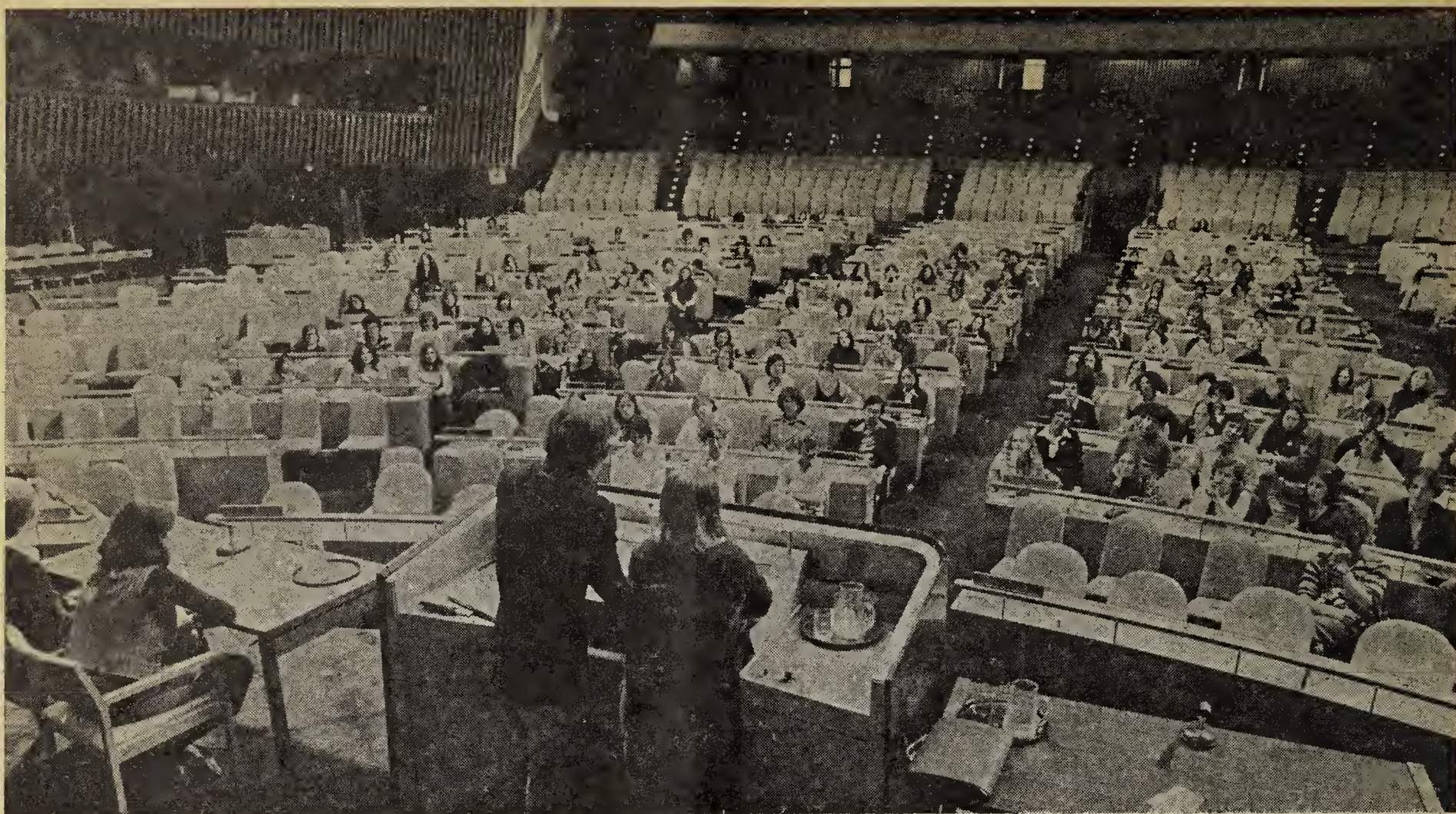
Dr Salk continued discussion of this idea of change. He described it as inevitable, saying that solutions could be found. 'There is hope in our very nature. The seeds of the solution lie within the problem itself just as the problems with which we're confronted have arisen out of the solutions of previous problems. This is therefore an incessant, perpetual problem with which nature has had long, long experience.' He then presented slides of graphs indicating the population curves of, first, micro-organisms, then certain mammals, leading up to the growth curves for man himself. In doing so he showed man's history as but a small phase in an overall periodic cycle. What he was trying to say was that it is possible to make retrospective judgements prospectively.

Dr Salk used these examples to draw two new curves. One represented 'Epoch A', dominated by the attitude of competition and the use of power (the old order), while the other represented 'Epoch B' where influence is used in controlling power so that it becomes responsive to those over whom it is exercised (the new order). He sees a natural transition from the win-lose parasitic attitudes which prevail in 'Epoch A' to a symbiotic relationship in 'Epoch B', where both sides gain. For this he says we need a change in attitudes: 'I'm trying to marry man and nature. I'm trying to say that man is an expression of nature.'

Questioning

The students were to a certain extent sceptical of Dr Salk's optimism. This came out in the question and answer session which followed. 'When you compare 'Epoch A' and 'Epoch B', power versus influence, would you please explain what is to prevent influence from turning back into power?' The questions were intelligent and probing, interrogating the speakers on specific points in their discussions, some to contest what was said, others simply to clarify.

It was in this questioning mood that the



students adjourned for their lunch break and to their seminar groups which followed. The seminar leaders did their best to answer the many questions which the participants had, and to get a constructive discussion started. In most groups the discussion ran through almost all of the various problems inherent in an NIEO. The discussion was cyclical at times but we felt it was important for the students to see where each argument led in this first session. The students saw that the problems are very much interrelated and their solutions dependent on one another. They came up with the question 'How?' — 'How is change to be achieved and what are the obstacles that must be overcome between the various groups in the world today?' — 'What makes you think that man is willing to give up anything?'

When planning the conference, we had hoped that some of these questions would be answered in the second session, 'Mechanics of Change'. This was a panel discussion during which the students directed questions to Donald O. Mills, Permanent Representative of the Jamaican Mission to the UN; Peter H. R. Marshall, Minister for Economic and Social Affairs, United Kingdom Mission to the UN;

Mian Quadrud-Din, Counsellor, Pakistani Mission to the UN; and Donald Guertin, Dept. of Public Affairs — Exxon Corporation. They were to explain their various points of view on a New International Economic Order, what they felt it could accomplish, and the problems they saw in its implementation.

The panelists all discussed the question of how, in their view, change was to come about: through a reorganization of the UN system, of internal governments both in the Developed and Developing countries, and an overall re-ordering of the international economic system. There was still much left unanswered and the students felt that their questions had in many cases been dodged.

There was an international buffet at the school that evening at which the discussions of the NIEO continued on a more personal basis. It also gave the planning committee the opportunity to discuss plans for the next day's seminar session. There was heated argument over the form the students' closing remarks should take; whether they could present concrete proposals for change, or simply give their impressions of the problem and the areas they felt deserved most attention. It was something of a catastrophe for no one

had really thought about the possibilities of the last session before then. Everyone seemed to have their own ideas on the shape the presentations would take so we left it at that. Each seminar group was to decide, after hearing the third session, what they would give as their report next afternoon.

‘How?’

Friday’s session began with an increasingly questioning attitude. The students had gone home, thought about the discussions, and read further in the working paper, seeking answers to some of the questions posed at the conference. Still they asked ‘How?’. Their attitudes are expressed in this quote from the student who opened the third session: ‘Can you feel satisfied with the recognition of a problem? I think not. The question remains how? How do we institute change? These are aspects which need to be discussed. We must not resign ourselves to mass political apathy simply because it is easier. Awareness is good but action is better.’

This was an apt introduction to Friday’s session, ‘Strategies For Change’. It included presentations by Dr Odette Jankowitsch, Consultant to the UN Centre on Transnational Corporations, and Dr Ira Sohn, assistant to Professor W. Leontief, New York University. Dr Jankowitsch saw the need for change on many different fronts. She spoke of overall strategies rather than one unified strategy, with a shift in the ‘location of the economic activity’ setting a trend for change. She stressed the need for new ways to apply science and technology, using them more effectively in the field of agriculture.

Dr Sohn’s presentation was more technical, describing the results of Dr Leontief’s input-output analysis of the NIEO. It discussed in purely economic terms what should happen if the NIEO comes into effect — stressing the relationships between per-capita income and standard of living. Dr Sohn explained that both the developed and developing countries would benefit from the NIEO. His ideas were very concrete, but he had some trouble in presenting the slides which represented the various computer printouts. Because of this

many of the students had some difficulty in understanding his ideas, and their questions were mostly aimed at clarifying them.

The role of youth

The main problem was that these were very hypothetical strategies, and the question still remained ‘How?’ — ‘How do we overcome human nature to implement change, and where must this change begin?’. With these questions the group broke for lunch and in the seminar sessions which followed it became clear that the students felt the speakers really didn’t have the answers they sought. Many were frustrated and angry over what they had heard, and the idea that youth must have some role in the future became more evident. It was at this point that Andrew Young, Permanent Representative of the US to the UN arrived at the General Assembly Hall.

Ambassador Young began his speech saying that he didn’t know that much about the NIEO, but rather that he was familiar with the process of change. He made the important point that it is the will to change which is vital. ‘I don’t think you wait until you have all the answers and then you say this is what we’re going to do. I think you find out the answers by dealing with the problems on a day-by-day basis.’ He continually stressed our role in the process of change, saying that if anything gets done it’ll be because we’ve taken the initiative, ‘gotten concerned, and gotten active and really done something about it’. Now it was the students’ turn, it was up to us right now to demand action, and to take part in whatever change is to come about.

When the students met in their final seminar session it was to decide what their presentations would be. The students’ concluding remarks were impressive. Almost all of the ten groups’ representatives spoke of their role in the future — and most expressed hope. Many were angry with the current system but had a positive attitude toward change. Although some of the reports were specific, calling for reforms in aid, education, trade, food, agriculture, and many other as-

pects of the current world situation, most were simply a call to action.

'We accept the responsibility'

The students had learned much during the two days, coming away with a real understanding of the problems involved in a New International Economic Order. It was with this increased knowledge and awareness that the students were able to express their will to change. It was not a purely emotional feeling, rather it was one backed up by concrete ideas expressed during the conference. The words of one group representative expressed the consensus of the conference:

'The NIEO starts with a conscious awareness of the problems involved in the implementation of change. We as a seminar group accept the responsibility for trying to find solutions to the problems that we faced during these two days. At the same time, we find it necessary to insist that action begin to be taken immediately by those now in power.'

When the conference ended, at four thirty on the fourth of March, we could say it had been a success. The students had enjoyed themselves and felt that they had gained an awareness of the issues. There have been various spin-offs at the School from the conference. Two new school newspapers have been created, one written in English and the other in Spanish, both politically oriented. A bulletin board has been set aside for editorializing on world issues and there are regular trips to the UN to hear open sessions on the issues related to a NIEO.

We are therefore satisfied with the results of the conference. We also have the satisfaction of knowing that, aside from the titanic efforts of Mrs Gordon, the conference was truly a student endeavour.

ROBERT RIGER, ROSS WASSERMANN

Robert Riger and Ross Wassermann were students at the United Nations International School 1973-1977, and since October 1977 have been at Brown University. Parts of their article were written in partial fulfilment of the requirement for the International Baccalaureate History, higher level. There are still (November 1977) a few copies available of the conference paper which they compiled on the New International Economic Order — these can be obtained from Mrs Sylvia Gordon, UN International School, 24-50 East River Drive, New York 10010, price 1 dollar.

Notes on the article on pages 163-167

David Shiman and David Conrad are associate professors of education at the University of Vermont, and co-directors of the Center for World Education. David Shiman taught in Tanzania, 1962-64, and in Ghana, 1967-69; he has also worked in Liberia. David Conrad spent a sabbatical term in Japan recently studying peace issues and environmental issues and has published articles on new towns and architecture as well as education.

The Center for World Education was created in 1974, to help teachers in the United States who have occasion to teach about problems such as poverty, racism, environmental pollution, war, and concepts such as cooperation, interdependence, sharing. A newsletter is published periodically, and this can be obtained (free of charge) from the Center, c/o College of Education and Social Studies, University of Vermont, Burlington, Vermont 05401, USA.

REFERENCES

1. See the fine curriculum materials published by, among other groups, the **Center for Global Perspectives**, 218 East 18th Street, New York, NY 10003; **Institute for World Order**, 1140 Avenue of the Americas, New York, NY 10036; **Jane Addams Peace Association**, 1213 Race Street, Philadelphia, PA 19107; and **Overseas Development Council**, 1717 Massachusetts Ave, NW Washington DC 20036.
2. Some organisations providing leadership in the development of action-oriented materials are the **Population Institute**, 110 Maryland Avenue NE Washington, DC 20002; **American Friends Service Committee**, 160 North 15th Street, Philadelphia, PA 19102; and **Council of Interracial Books for Children**, 1841 Broadway, New York, NY 10023.
3. See Maurice P. Hunt, **Foundations of Education: Social and Cultural Perspectives**, New York: Holt, Rinehart and Winston, 1975, pp.112-120, for an excellent discussion of cognitive dissonance and its importance.
4. See William H. Boyer, **Alternative Futures: Designing Social Change**, Dubuque, Iowa: Kendall/Hunt, 1975, pp.94-100, for suggested ways of using the Universal Declaration of Human Rights.

Studying world society: some approaches to the design of courses

Robin Richardson, World Studies Project, London

In her lecture printed here on pages 142-149, Shirley Williams recalled that there are two main ways in which an international dimension may be present in schools. First, and more readily, it may appear within the framework of existing academic subjects — history, geography and social studies, of course, and also language and literature, mathematics and science, technical studies, home economics, and so on.

Instead or as well, an International dimension may be present through the inclusion of a special subject — ‘world studies’ — in which international affairs are studied directly.

There are three main objections to including, or trying to include, a special subject called world studies in schools. The first is that in many schools it is simply not practical or politic to try to squeeze yet one more subject onto an already crowded and carefully guarded time-table. A second objection is that the inclusion of a special subject may imply that the existing subjects do not need to ‘internationalise’ themselves — whereas the case, surely, is that they do. A third is that special subjects such as world studies tend to be taken by only a smallish minority of pupils.

But although certainly there are great practical difficulties in introducing world studies as a special subject, there can be great value in considering what a course in world studies would contain if it existed. It is perhaps best by thinking about an imaginary course that one can see what needs to be done to internationalise existing ones.

This article, accordingly, discusses some of the main ways in which courses about world society can be designed and structured. The first part recalls briefly five main approaches. The second part outlines one of these approaches, that of structuring courses according to world issues, in particular.

Introduction

The teacher designing and running a course of study about world society — as, indeed, about any subject — is faced with questions of why, of what, of how, of what for, of where. Stated more academically, but still very briefly, the questions are about rationale, about subject-matter, about methodology, about objectives, about the place of the course in the overall school timetable.

These various questions are distinct from

each other at the stage of preliminary planning. But they are nevertheless, of course, closely bound up with each other. It is difficult or impossible to talk in detail about any one of them without talking also, if only by implication, about some or all of the others. The answers one gives to any one of them are likely therefore to affect, and to limit, the range of answers one gives to each of the others. Yet none of the questions is an obvious starting point — of none can it be confidently said that ‘this is always the one to settle first, before we can sensibly consider the others.’

In spite of the disadvantages of separating these questions rather sharply one from another, and of the difficulty of knowing where to start, this paper is primarily about just one of them — it is about ‘what?’, about subject-matter. It has two main parts. Part One outlines five main ways of, so to speak, dividing world society up, and making it manageable — five main ways, therefore, of structuring courses of study. The five ways are: places; events; cultures; actors and interactions; issues.

The paper argues that all five of these have their strong advantages. But that it is the fifth, issues, which most requires extended discussion, and which is most able to illuminate the other four. Part Two of the paper is accordingly concerned with various ways in which issues themselves can be categorised. The paper closes with some brief references to questions of ‘how?’ and ‘what for?’ — that is, to methodology and objectives.

PART ONE — FIVE CATEGORIES

Places and events

The two most commonsense and most customary ways of dividing modern world society up are by places — Europe, Africa, China,

South-East Asia, North America, Middle East etc; and by events — for example, 1918-1945 events and post-1945 events, the landmarks in the latter period including Indian independence and partition, the Chinese revolution, the Berlin Blockade and the Cold War, Suez and Hungary, African independence, Vietnam, the Stockholm Environment Conference, OPEC, the New International Economic Order negotiations, and so on.

The advantages of dividing by place and event, and structuring courses of study according to the divisions one makes, are considerable. They derive mainly from the fact that there are established academic disciplines — geography and history — which take these commonsense categories as fundamental. Many teachers — and many pupils too, for that matter — feel a greater confidence 'doing geography' or 'doing history' than they would in 'studying world society' or 'doing world studies'. For with established academic disciplines there is broad agreement about objectives, skills, procedures, content areas, modes of evaluation etc; and, therefore, broad agreement amongst head-teachers and educational administrators, and parents and employers in society at large, that the study is worthwhile. The security which comes from established academic disciplines is certainly invaluable. Not, of course, that it is only a question of security and tradition. Geography and history most certainly provide pupils with certain basic information, and more especially certain basic concepts and skills, which are vitally important in the study of world society.

There are two main problems, however, with dividing world society up by place and event. The first is the problem of how to select. Clearly not all places and not all events can be studied. How does one decide what to put into a course of study, and what to leave out? The second problem is that one is in danger of completely missing the most important fact of all about modern world society — the fact that it is a single system, with all its various parts interdependent. It is not just a collection of separate places and events.¹

Cultures

Instead of dividing the world by space and time, or else in addition to so doing, it is of course possible to study the world's main cultures. This is frequently done in schools within the framework of social studies; or else in religious studies; or in music, art, literature, drama etc. Topics such as family, work, trade, language, power, food, myth, ritual, are studied in a variety of different cultures, with some or all of these four main ends in view: that pupils will acquire basic concepts and skills in the social sciences (particularly sociology and anthropology); that they will acquire insight into their own culture, by comparing it with another; that they will develop empathy and respect for people different from themselves; and that they will develop a sense of, as the phrase sometimes is, 'the underlying unity of mankind' — the constants in human nature underlying disparate places, events, cultural phenomena.²

Now certainly those four ends are extremely important. And certainly also the study of other cultures can be — indeed perhaps usually is — lively and absorbing. A practical advantage is that it is possible with all age-groups and all levels of ability, for it links faraway places with pupils' own personal experience and observation — of family, work, growing up, old age etc. There is also the important point that to study a foreign culture, or cultural phenomena in a variety of foreign societies, is to be engaged in an enterprise with some satisfying clear boundaries — Islam is different from Hinduism, adolescence is different from old age. Certainly the comparative study of cultures is both practicable and important.

The two main problems, however, with dividing world society into cultures or cultural themes are the same as those which occur with divisions according to event and place. How actually does one decide, faced with the vast amount of possibilities, what to include in the course and what to leave out? And how does one ensure that the key feature of modern experience which the term 'world society' evokes, that of interdependence, is central in the study?

Actors and interactions

A fourth way of dividing world society up is according to relationships and transactions between the world's various parts. The intention is to understand how the world works as a system — how events and cultural phenomena in one place are affected by, and how they affect, events and cultural phenomena in other places.

This approach is not much used in schools. But it is a basic approach in many international relations courses in higher education, and also in political science and economics courses. Certainly it could be adapted for use in schools if teachers wished. It involves studying the principal actors in the world system — these include not only governments, of course, but also multinational companies, UN agencies, churches, relief organisations, maybe certain artists and writers, and so on. The relationships between these various actors are of several different kinds: including economic (distinctions can be drawn between movement of raw materials, of manufactured or processed goods, of labour, of capital); environmental (customary distinctions are between interactions in the air, the water cycle, and the soil); and cultural (the movement of fashions, artistic statements, political ideas, scientific discoveries, emotional and moral support etc.).

The advantage of focusing on the world as a single system — rather than as a collection of separate places, events, cultures — is very considerable. For, as has already been mentioned, it is to the notion of system that the phrase 'world society' primarily refers. One can scarcely miss the main basic point if one's course is structured in accordance with it.

The disadvantages are partly practical, partly theoretical. In practice the approach is rather difficult in schools since few teachers, and virtually no pupils, are already familiar with it. The theoretical objection is that there is still uncertainty about how to select and omit. Which actors in the world system does one pay particular attention to, and why? Which types of relationship are most important, and why? Why is it important to know how the world works?

Issues

A fifth way of dividing world society up is according to issues. Courses in schools often have titles such as 'World Problems', and they are then subdivided into sections which may recall the themes of major world conferences of the 1970s — Environment, Food, Population, Habitat, Trade and Development, Law of the Sea, Disarmament, Role of Women, Water, Deserts, etc.

The advantage of this approach is that it introduces a sense of vital importance and urgency to the course. The atmosphere can be broadly as follows: 'The human race is currently faced by certain major problems which require co-operation and co-ordination between people who have grown up in different places and cultures, and who have different perceptions and interests. The survival and quality of life of millions of people, indeed in various ways of all people, including ourselves, are at stake. Let us try to understand the fundamental debates and controversies and conflicts of our epoch, and what can be and is being done to tackle the problems. So that we too can have a share, both now and in the future, in the talking and in the action.'³

Focusing on issues involves focusing also, in other words, on questions of rationale and objectives. The rationale derives from an analysis of the nature and needs of contemporary society. The objectives are to do with skills and concepts which students need as participants in world society.⁴

There are three major problems, however, connected with structuring courses of study according to issues. The first is that such courses are likely to be multi-disciplinary, and in practice (if not in theory) multi-disciplinary courses are often extremely difficult to organise. The second problem is that such courses necessarily involve handling political controversy in very direct ways, and in practice (though again, perhaps not in theory) it is frequently difficult to cope with the tensions and objections which are likely to arise, and to steer a course between, as it seems, indoctrination on the one hand, and shoulder-shrugging neutrality on the other. The third

problem is one which exists also with courses structured according to places, events, cultures, interactions: how is one to select amongst the vast number of world issues which exist? How can one be confident that one is, so to speak, looking at the whole of world society rather than just at unrelated bits and pieces?

PART TWO — SIX APPROACHES TO ISSUES

Uncertainty

The question of which world issues to select for study is one which worries and exercises the increasing number of teachers and lecturers, in many different countries, who use phrases such as world studies, world education, global education, international education, multi-cultural education, development education, to describe their concerns. There is as yet no general agreement amongst such people about how the question should be answered. Probably there never will be such agreement.

To quite a large extent, in consequence, each separate teacher, lecturer, institution, project, school, college, has to work on these questions in their own way. The uncertainty is at times, of course, stressful. But also the uncertainty can be invigorating — it can be good to know that one is working in a field where there is as yet no established wisdom; a field likely to remain fluid for several years and probably for always; a field in which teachers are therefore called to be individually creative and autonomous.

Yes, each of us works on these questions alone. But we can and do also, of course, obtain stimulus and encouragement from each other. Here in Part Two of this paper are some notes on just six of the many conceptual schemes about issues in world society which have been proposed in recent years. Each is the work of a team or project rather than of a single individual. Each has advantages but also disadvantages. None of them claims to be finished.

Long-term issues

The first of the six conceptual schemes to be outlined here is also the most unfinished. That precisely is its attraction. For it immediately invites teachers to share in the tasks which still so clearly have to be done — tasks of categorising, pruning, subsuming, adding, weaving. The scheme (really, though, it is still too unfinished to be called a scheme) arises from the work of the Political Education Research Unit, based at the University of York, UK.⁵

TABLE 1: AN APPROACH BY THE POLITICAL EDUCATION RESEARCH UNIT, UNIVERSITY OF YORK: a list of long-term international issues

Terrorism
Student protest
Nuclear disarmament
Ethnic and racial rights
Poverty
Overpopulation
Human Rights
Women's Rights
Pollution
Refugees
Justice
Conservation
Illiteracy
Wild life preservation
Crime prevention
Problems of old people
Forms of political participation
Local Government reforms
Aid to underdeveloped countries
Public ownership of industry
Labour migration
World trade structure
Equal pay for men and women
Labour relations
Sea-bed ownership
The role of multi-national corporations
The production and pricing of oils
The efficiency of health care systems
The social responsibilities of scientists

The Unit wanted to draw up a list of long-term international issues. For 'issues' — as distinct from events, countries, personalities, concepts, cultures — seemed to the Unit the most convenient and appropriate basis for constructing a course of study about contemporary world society. But how to draw up such a list? Members of the Unit were aware, of course, that one way of going about it would

be to sit round a table together for (say) twenty minutes, and to create the list from the top of their heads. But they were aware also that the resulting list, while almost certainly very comprehensive, would probably not inspire confidence either within themselves or amongst teachers.

The team decided instead to base their list on a survey. The survey involved a study of four main publications: **Keesing's Contemporary Archives** (one week was looked at, 1-7 January, for each of the years 1964-1974); **Times Index** (for issues raised at the United Nations, 1964-1974); **Guide to International Organisations**, published by the Central Office of Information, London (a study was made of their concerns); and **International Congress Calendars**, 1973-1985 (recent and proposed international conferences). The list which emerged from this survey is shown in Table 1.

The members of the Political Education Research Unit would themselves be the first to emphasise that their list contains both omissions and overlaps. It still needs a great deal of tidying up. At present it could not be the immediate basis for a course of study — a teacher could not say 'well here are 29 separate issues, so my course on world society will have 29 separate parts.' But the list is nevertheless extremely useful, as it is intended to be, as a preliminary checklist and for provoking questions about curriculum planning. How can the list be shortened? Which items in it cluster with which? What subsumes what?

Unesco — 'the major problems of mankind'

The second scheme to be considered here is similar to the first in that it appears to be rather a jumble. It has all the signs of having been put together by a committee of people sitting round a table. But it is shorter than the first list — short enough, indeed, to be the basis of a course of study. And the committee which produced it was not, so to speak, just any old committee. Nor was the scheme drawn up in just a handful of minutes.

The committee in question was — and is — Unesco. The work on this scheme took the

best part of 25 years, and involved contributions from thousands of educators and administrators in more than a hundred different countries. Since 1974 the scheme has been recommended in all countries which are members of Unesco — virtually all countries in the world. It is summarised in Table 2.⁶

TABLE 2: AN APPROACH BY UNESCO — the major problems of mankind

- Equality of rights of peoples
- The maintenance of peace
- The exercise and observance of human rights
- Economic growth and social development
- Use and management of natural resources
- Preservation of cultural heritage
- Role and methods of the UN system

The great advantage of the Unesco scheme is that it has authority — 'what's good enough for Unesco', a teacher or lecturer may reasonably say, 'is good for me'. The disadvantage is that it does not seem to have a theoretical framework behind it. It is not clear, for example, whether its seven items are to be considered of equal importance and hence given roughly equal time and attention in a course of study; nor whether the seven items are supposed to be logically similar to each other; nor what the relationships between the seven items are assumed to be. But certainly it is a challenging and authoritative checklist, created by people from many different cultural and intellectual backgrounds, and with a wide basis of support throughout the world.

'World order values'

The third scheme to be outlined here has the advantage of brevity — there are only four items in it — and also, much more importantly, the advantage of being based on a carefully thought-out theoretical framework. It suggests that the principal focus in a course of study about world society should be universal values — the values which human beings in different locations have in common, but which nevertheless frequently (even customarily) cause them to come into conflict with each other. This third scheme arises from the work over the years of scholars associated with the Institute for World Order, New York. The four

main values which have been proposed, with their opposites in brackets, are shown in Table 3.⁷

TABLE 3: AN APPROACH BY THE INSTITUTE FOR WORLD ORDER, NEW YORK — values and challenges

Peace (violence)
Welfare (poverty)
Ecological balance (pollution and depletion)
Social justice (oppression)

The underlying assumption here is that all human beings, at all times and in all places, value living in a society, or rather in a social unit (family, community, institution, social class, nation, and so on) which is characterised, within its own boundaries, by peaceful settlement of disputes as distinct from violence; by basic physical well-being as distinct from malnutrition, cold, damp, disease, etc; by distributive and participatory justice, such that each individual feels of value; and by an ecologically sustainable relationship with its physical environment.

Tensions and levels

There is a dynamic tension between these four values — each to some extent qualifies and criticises the other three. For example, human beings frequently have difficulty in creating physical well-being while at the same time maintaining a sustainable relationship with their physical environment; and in creating a framework of law and order while at the same time ensuring that goods and services are distributed equitably, and that all members of a social unit participate in decision-making.

But more frequently, indeed typically, clashes between these four values are bound up also with clashes between social units. For it often happens that a social unit achieves these values within its own boundaries only at the expense of hindering or damaging other social units. The most obvious and dramatic example of this is the way in which Western countries have achieved a high level of material welfare during the last two hundred years or so, and also a measure of peace and justice within their own boundaries, but only

at the expense of impoverishing and unsettling the countries of Asia and Africa, and the Indian cultures of North and South America. Many other examples of this phenomenon — values achieved by one social unit at the expense of other social units — can be cited. The examples include literally homely ones (what the parents consider to be rational law and order may be experienced by children as capricious injustice), and can be drawn also from institutions, including schools, and from relationships between men and women, ethnic groups, town and country, majorities and minorities, employers and workers, social classes, and so on.

An entirely ‘good’ world society, according to this perspective, would be one in which no social unit — no nation, power-bloc, social class, ethnic group, institution — achieved its four basic values at the expense of any other social unit. The ideal is maybe, or probably, unattainable. But it can be rationally described and commended, and preliminary steps in the long journey towards it can be, and are being, taken.

This brief outline of the Institute of World Order’s approach has aimed to show that it is rich and complex as well as also simple and clear enough to serve as a basis for planning a course of study. The 29 separate items in the list prepared by the Political Education Research Unit, and the 7 in the Unesco list, can be readily fitted into it. The main disadvantage lies in the fact that it is difficult, indeed probably impossible, to draw sharp dividing lines between the four values. Where, to put the problem very crudely, does peace end and justice start? Are Southern Africa, Northern Ireland, the Middle East, to do with peace or with justice? Is intermediate technology to do with welfare or with ecological balance? Where would a study of Mahatma Gandhi come? The work of the United Nations? Energy? Ideology, stereotypes, prejudice? Marxism? Religion? Personal lifestyles? Mass Media? Such questions are not necessarily objections to the scheme, but reminders that it perhaps needs further modification and refinement before it can be really useful as a basis for curriculum planning.

Goals and proposals

The next three schemes to be noted here have in common that they are in large part derived directly from the Institute for World Order's scheme, and that in a sense, indeed, they are no more than variations upon it. The variations involve filling in some details and making one or two particular emphases — they do not imply any fundamental criticism. The first of the three — hence the fourth of the total of six being outlined here — is contained in a publication entitled **Building a World Community: A Peace Platform for 1976**. It is summarised in Table 4.⁸

TABLE 4: AN APPROACH BY THE PEACE PLATFORM 1976, UNITED STATES — goals and proposals

To reverse the arms race
To advance human rights
To meet basic human material needs
To preserve natural resources and the environment
To develop international peacebuilding institutions
To prepare this nation for world community

The Peace Platform 1976 was co-ordinated by the World Without War Council, based in Chicago, and involved contributions from very many organisations and groups in the United States. It was intended to be a contribution to public debate in election and bicentennial year rather than to be specifically about education. It made some fifty practical proposals about American domestic and foreign policy, and grouped these under six main headings. The first four headings exactly correspond to the four values outlined by the Institute for World Order. The further two headings are not extra values, but serve to emphasise the need for improving existing political institutions, and creating new ones. The proposals under the heading of 'to develop international peacebuilding institutions' included, for example, reference to the International Court of Justice, to a proposed International Criminal Court, to UN control of multi-national corporations, and to new sources of UN revenues.

A course of study based on the Peace Platform would not necessarily be in six parts, corresponding to its six main concerns. Rather it would emphasise that with every major world problem students should be studying,

amongst other things, political action to tackle the problem. A rough and ready distinction can be made, as by the Peace Platform, between on the one hand policies which require international cooperation for their implementation and, on the other, policies which can be pursued unilaterally by individual governments.

The Platform was itself an initiative taken by non-governmental organisations and informal groups. Thus it was an implicit but striking reminder that in addition to action taken by governments — as the phrase is, action from above — there is also grassroots action, undertaken by the people. The study of world society can and should involve study of action which can be taken at many different levels, including that of individuals and small groups, to change world society: this is the principal emphasis to be derived, for the purposes of this paper, from the Peace Platform's work.

Analysis of structures

The next scheme to be outlined here is similar to the previous two in that it is based fair and square on the notion of values. It differs from them in three main respects: First, it refers first and foremost to the personal self-fulfilment of individual human beings: a good (peaceful, just, developed etc) society is good only because, and only insofar as, it provides opportunities for the good unique life: and it is the latter which should be the final vision of human endeavour. Second, this scheme is concerned with the analysis of structures — political and economic arrangements which do or do not provide individuals with opportunities for personal growth. Third, the scheme includes marxist analytical concepts as well as liberal ones, and hence aims to be more widely acceptable, in the world as a whole, than the four schemes already described. The scheme arises from a research programme at the Chair in Conflict and Peace Research at the University of Oslo. It is summarised in Table 5.⁹

The scheme proposed by the World Indicators Program is linked to postgraduate and post-doctoral research, not to secondary

TABLE 5: AN APPROACH BY THE WORLD INDICATORS PROGRAM, UNIVERSITY OF OSLO — value-dimensions and their antonyms
Personal growth (alienation)
Diversity (uniformity)
Socio-economic production (poverty)
Equality (inequality)
Social justice (social injustice)
Equity (exploitation)
Autonomy (penetration)
Solidarity (fragmentation)
Participation (marginalisation)
Ecological balance (ecological imbalance)

school classrooms. It has some stimulating suggestions for, but is almost certainly not by itself an adequate basis for, curriculum planning in schools.

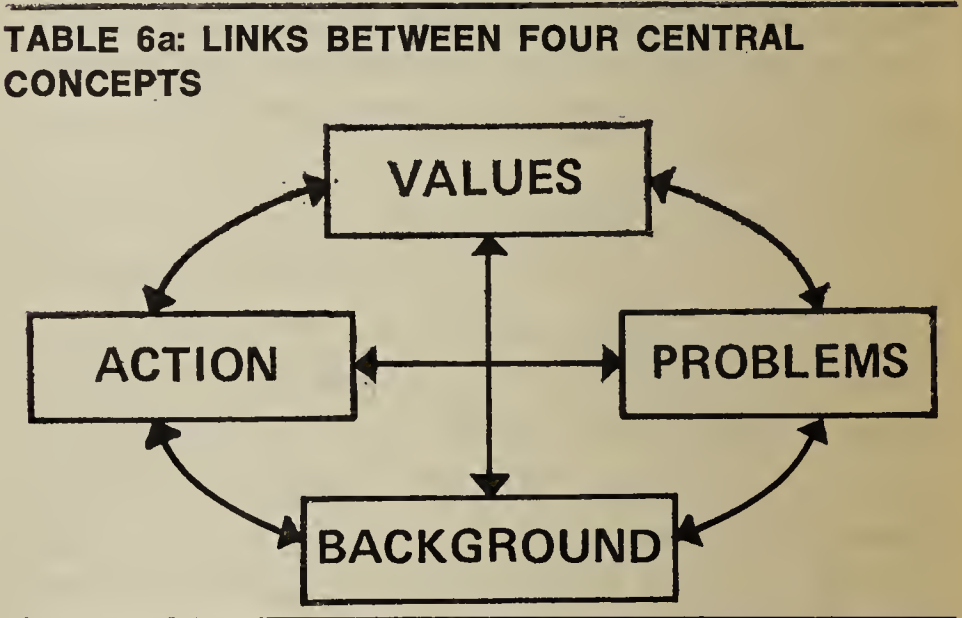
World Studies Project

The sixth and final scheme to be described here is similarly based on the work of the Institute of World Order, but attempts to include also the additional emphases — on political action, personal self-fulfilment, analysis of structures — made by the Peace Platform and the World Indicators Program. It aims also to be a convenient basis for curriculum planning in schools and in this connection to be not only a survey of subject-matter ('content') but also to make implicit reference to questions of epistemology and, therefore, learning and teaching methods. It arises from the work of the World Studies Project, London, and is summarised in Table 6.¹⁰

TABLE 6: AN APPROACH BY THE WORLD STUDIES PROJECT, LONDON — four central concepts
VALUES — images of a better world
— self-fulfilment
— the good society
PROBLEMS — seen by victims and by scientists
— poverty
— violence
— injustice
— ecological imbalance
BACKGROUND — how does the world work?
— structures and institutions
— attitudes and prejudices
ACTION — to tackle problems and background
— governments/United Nations
— individuals and small groups

A course of study based on the World Studies Project's scheme would probably be

in four main parts corresponding to the four main problem-areas — poverty, violence, injustice, ecological imbalance. Then within each part there would be an interplay between the four central concepts — problems, background, action, values. The relationship between the four is pictured in Table 6a. The emphasis there is that each of the four is reciprocally related to the other three, influencing them and influenced by them. Each is as important as the others, and none is an obvious starting point. The use of the word 'central' to describe them suggests that they can be pictured as at the hub of a wheel — there are thousands and thousands of spokes in the wheel (events, places, cultures, actors and interactions) but each spoke has these four fundamental properties.



If the circular relationships pictured in Table 6a are to be explained in prose — thus in a linear sequence — then the most accessible starting-point is probably that of Problems. A medical analogy is possible. What, asks the doctor, is the trouble? Well doctor, says the patient, it hurts here. The symptoms are described. A broadly similar exchange happens when someone takes their car to a mechanic or, even, their marriage to a counsellor — 'there's something wrong, I think it's this.' In a considerably more complex way, all human enquiry can be said to start with the awareness of a problem — a feeling of 'hold on, there's something odd here, something that doesn't fit'. Outer reality does not correspond to one's mental model, mental construction, of it. One's reaction at such

times is biologically identical, neurologists have shown, with what is known as physical pain.

Describing the symptoms

The first requirement, with every problem, is patiently to observe it and to describe it. This is true not only in the doctor's surgery but also in the scientist's laboratory, the mechanic's workshop, the philosopher's study. In the medical instance the description has two aspects: there is the patient's account (the 'presented' problem) and the doctor's.

Similarly with major world problems: there are two aspects to their preliminary description, the victim's and the scientist's. The ways in which victims of problems see and describe their suffering, and the basic unchallenged facts about the physical (and chemical and biological) processes involved, are one possible starting point for a course of study of world society. Certainly such perceptions and scientific facts must feature somewhere in the course, even if not right at the start.

Diagnosis

The doctor's second task, having made a study of the symptoms, is to make a diagnosis. In much of modern medicine this is a further task within the intellectual framework of natural sciences. But frequently also the doctor is involved at this stage in the social sciences. Is it the structures and institutions created by human beings which make this patient ill, asks the doctor, and/or things in the patient's personality?

Symptoms of heart disease and lung cancer, for example, naturally lead nowadays to this kind of reflection on the human-made background. And so — leaving the medical analogy temporarily behind again — do the symptoms of poverty or pollution. 'These children are dying because of protein-calorie-malnutrition': that is a scientific statement about the symptoms. 'These children are dying because they live in an economic system which does not distribute food according to need': that is a reflection on the human-made background. So also is: 'these children are dying because their parents, and other human

beings involved, do not realise that their situation is changeable.' Diagnostic statements such as these reflect theories about how the world works, rather as medical diagnoses reflect theories about how the human body works.

Action

The next stage, after descriptions by victims and scientists of the problems, and after enquiry into how the world works using theories from the social sciences, is prescription, or action. Such action must tackle not only the symptoms but also the long-term causes in the background if it is to be more than, as the phrase sometimes is, a mere fix.

Even in some medicine, and certainly in the vast majority of political affairs (and in personal relationships and everyday life too for that matter) action is to an extent experimental. It is a leap, a risk. — 'Let's see if this works. If it does, our description of the symptoms and our mental models of how the world works will be confirmed. They were probably correct and certainly viable. If it doesn't work we'll have to go back to the drawing board — we'll have to look and to reflect again.'

There is no simple or linear distinction between symptoms, diagnosis, prescription. Certainly doctors, the rest of us hope, typically look before they leap. But in a very large amount of human affairs it is as true to say that theory arises from action as it is to say that theory precedes action. An emphasis on the two-way relationship between theoretical models of reality on the one hand and action to change or modify reality on the other has been made time and again by twentieth century thinkers — in psychology, cybernetics, linguistics, philosophy, theology, political science, biology, amongst many others.

Values

Interwined with problems, background and action there is a further dimension, that of values. The doctor has an image in mind of what good health is, and tries to share this image with the patient. Similarly in all human

affairs. As human beings look at problems, as they enquire into the background, as they engage in action to change or modify their surroundings, they have also in mind — fairly vividly perhaps but more usually rather tacitly — images of a better world. As philosophers say, they have images of 'ought' — of what ought to be the case. Indeed, it is in the light of images of what ought to be the case that phenomena are perceived as problematic in the first place, and that theories to account for them are advanced. And it is to bring reality closer to the ideal that action for change is taken.

Methodology

The study of world issues, to summarise, may involve the study of problems, of background, of action, of values — not necessarily in a linear sequence but, more probably, with a continual coming and going between them. That is the basic subject-matter. But this scheme of the World Studies Project is relevant to other curriculum matters also, not just to content. It is relevant, for example, to teaching and learning methods. For it implies that students should themselves be encouraged to learn through the process of describing problems, theorising about how the world works, taking action, clarifying their values — through a process such as this rather than through instruction by teachers or textbooks.

The scheme suggests also that courses should take entirely seriously (as a doctor takes entirely seriously the presented problem of the patient) the perceptions and problems of the students themselves as possible starting-points and as continual reference points; and that the processes of experiment and reflection in which the students are in any case involved in their personal lives (their search for identity, for close relationships, for competence and creativity) should be harnessed to, not left independent of, their study of world society.

The World Studies Project scheme also implies a kind of, as the technical phrase sometimes is, taxonomy of educational objectives. Objectives in World Studies, it suggests, can be grouped into four main kinds. These types

of objectives are analogous to, but do not exactly correspond to, the four aspects of subject-matter.

The first type of objective, analogous to the study of Problems, is to do with knowledge of information — scientific facts, historical events, personalities, particular countries. The second, analogous to study of Background, is to do with concepts — the mental models of reality (both the physical world and the human-made world) which the students have, and which they extend and refine through their studies. The third, analogous to study of Action, is to do with behaviour and skills — the students' skills in observation, in conceptualising, in political action. The fourth, analogous to study of Values, is to do with students' attitudes — their images of the ideal, of what ought to be the case.

This very brief outline of objectives is relevant in its turn to the role of the teacher. The students already have information, mental representations, skills, values — they are not empty vessels to be filled or topped up by a teacher or a textbook.

The teacher's task is to enable them to improve and extend the various kinds of competence which they already have. There is no end to the road they are engaged on. There will never be a time when a human being can say 'Ah now, at last, I have all the information I need and I understand how society works; now, now at last, I am supremely skilful at changing society; now, finally now, I entirely and utterly value justice.'

The ends are unattainable. But steps in the long journey towards them can be taken. The teacher has to plan and to manage an environment in which such steps are more likely to be taken than not; and in which, therefore, there is encouragement and challenge but also security and companionship. In the last resort such a good environment, like the good society which it prefigures and towards which it is humbly directed, is good only because, and only insofar as, it provides opportunities for the personal growth of unique persons.

ROBIN RICHARDSON

